MAR 1 3 1933

The CHRISTIAN CENTURY

A Journal of Religion

The Inaugural Address
German Revolution
Finding Bedrock
Editorials

MISSIONARY RESEARCH LIBRARY
Union Collection
3041 Broadway, New York City

George A. Coe
vs.
Reinhold Niebuhr
Human Nature and Social Change

Anglo-Catholics and Unity
By John Clarence Petrie

Fifteen Cents a Copy • March 15, 1933 • Four Dollars a Year

XUM

In This Issue

DWIGHT BRADLEY

is minister of the First church in Newton, Mass. His articles, many of which have appeared in The Christian Century, invariably provoke wide discussion.

JOHN CLARENCE PETRIE

is now minister of the First Unitarian church, Memphis, Tenn., and a staff correspondent of The Christian Century. As minister and layman he has had an experience which has led him into the Methodist, Roman Catholic, and Episcopal churches.

LOUIS WILSON

is a graduate of Chicago theological seminary, now living in Holyoke, Colo.

GEORGE A. COE

the famous teacher and pioneer in the field of religious education hardly needs introduction. Dr. Coe is at present in California.

REINHOLD NIEBUHR

besides being a professor and an editor is author of "Moral Man and Immoral Society," the book that is stirring up all the excitement of which Dr. Coe's letter is another indication.

Coming Issues

At the moment "rugged individualism" is not a popular slogan. But does that mean that individualism is to drop out of American life in any re-making of the social order? On the contrary, contends Dr. Horace M. Kallen, famous philosopher, now on the faculty of the New School for Social Research, New York city. Dr. Kallen's article on "Individualism" is part of the series on contemporary economic problems.

Preparations are being rushed for starting publication of the series of articles by Dr. Fred Eastman on "Your Child and the Movies."

The CHRISTIAN CENTURY

March 15, 1933

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN — ROBERT A. ASHWORTH

Staff Correspondents

EDWARD SHILLITO (London)
MARCUS A. SPENCER (Glasgow)
EDWARD L. MILLS (San Francisco)
T. T. BRUMBAUGH (Tokyo)
J. EMLYN WILLIAMS (Vienna)
FRANK RAWLINSON (Shanghai)
W. A. VISSER 'T HOOFT (Geneva)
E. A. FRIDELL (Seattle)
ROY L. SMITH (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
ERNEST THOMAS (Toronto)
CHARLES T. HOLMAN (Chicago)
DON D. TULLIS (Cleveland)
VINTON E. MCVICKER (Columbus)
JOSEPH MARTIN DAWSON (Waco)
SIEGFRIED SCHARPE (Halle)
E. GUERON (Istanbul)
VERE V. LOPER (Denver)
ADIEL J. MONCRIEF, JR. (Tampa)
CHARLES O. RANSFORD (St. Louis)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
T. MARKHAM TALMAGE (Honolulu)
W. S. ABERNETHY (Washington)
E. W. STODGHILL (Minneapolis)
P. O. PHILIP (Poona)
BRUCE S. WRIGHT (Buffalo)
C. D. BRODHEAD (Philadelphia)
EDMUND B. CHAFFEE (New York)
E. G. HOMRIGHAUSEN (Indianapolis)
E. K. HIGDON (Manila)
JOHN CLARENCE PETRIE (Memphis)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 347
- Finding Bedrock 350
- The Inaugural Address 351
- The Third German Reich 352

Quintus Quiz: Everything Has Two Handles 353

Contributed Articles
- Technology and the Good Life, by Dwight Bradley 354
- Anglo-Catholics and Unity, by John Clarence Petrie 356
- Guilty, by Louis Wilson 359

Books
- Methodism in American History, by William Warren Sweet 361
- L'Orthodoxie, by S. Boulgakoff 361
- Books in Brief 361

Two Communications
- By George A. Coe and Reinhold Niebuhr 362

Correspondence 364

The Question Box 365

News of the Christian World
- British Table Talk 366
- Correspondence from Canada 366
- Correspondence from California 368
- Correspondence from Indiana 368
- Correspondence from Geneva 370
- Correspondence from New England 370
- Correspondence from Wisconsin 371
- Correspondence from Philadelphia 372
- Correspondence from New York 374
- Correspondence from Australia 374

The New Films 375

Books Received 375

Calendar of Coming Events

March 14-23. Philadelphia Methodist conference district meetings: Northwest, Reading, March 14; South, Philadelphia, March 16; West, Coatesville, March 21; North, Allentown, March 23.

March 20. Congregational church conference on "Church and Economic Crisis," Broadway Tabernacle, New York City.

March 23. Administrative committee, Methodist World Service commission, Chicago Temple, Chicago.

Mar. 23. Women's foreign mission society, Methodist Episcopal church, Tremont street church, Boston.

March 26. Special emergency offering in all Presbyterian churches.

March 26. Young ladies section, Milwaukee archdiocesan council for Catholic women.

Mar. 26-Apr. 3. Preaching missions of Liberal churches Binghamton, N. Y.

Mar. 28-29. American church history society, western section, Butler university, Indianapolis, Ind.

March 31. Special session, Southern Illinois conference, Methodist Episcopal church, Centralia, Ill.

Mar. 31-Apr. 5. Dixie regional conference girl scouts, Jackson, Miss.

April 9-16. Holy week addresses by Stanley Jones under auspices of New York federation of churches.

Apr. 19-21. Commission on Evangelism, Federal Council of Churches, Pittsburgh, Pa.

April 27, 28. Annual meeting, Woman's Home missionary society, New York East Methodist conference, St. Mark's church, Brooklyn, N. Y.

April 20-May 24. Missionary conferences addressed by E. Stanley Jones, Sam Higginbottom and others. April 20-21, Brooklyn; April 23-24, Newark and Orange; April 25-26, Trenton; April 27-28, Philadelphia; April 30-May 1, Baltimore; May 2-3; Wilmington; May 4-5, Reading; May 7-8, Harrisburg; May 9-10, Elmira; May 11-12, Binghamton; May 14-15, Albany; May 16-17, Utica; May 18-19, Syracuse; May 21-22, Buffalo; May 23-24, Erie.

April 25. Women's missionary society, Milwaukee presbytery.

May 2. State Convention of Congregational Churches, Tacoma, Wash.

May 3. Annual church federation meeting, Indianapolis, Ind.

May 15-18. State convention, Disciples church, Connersville, Ind.

May 16-18. Indiana synod, United Lutheran church, Cicero, Ind.

May 24-31. General Council of the Congregational and Christian Churches, Cleveland, O.

May 25. General Assembly of the Presbyterian Church in the U. S. A., Memorial hall, Columbus, O.

June 1-November 1. Century of Progress exposition, Chicago.

June 12. Children's day in most Protestant churches.

June 12-15. New York synod of the United Lutheran church, St. John's church, Buffalo.

June 13-15. Indiana council of religious education, Crawfordsville, Ind.

June 19-22. Mid-west synod, Reformed church in the United States, Gary, Ind.

June 20-26. Annual conference of Methodist church (Washington and Northern Idaho district), Seattle, Wash.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME L CHICAGO, MARCH 15, 1933 NUMBER 11

EDITORIAL

LAST WEEK these pages carried news of the way in which the professional patriots of Evanston, Illinois, were attempting to coerce the ministers of that city. As yet, nothing has been heard as to the reaction of the clergy to the attempt of the "Paul Reveres" to bring them to heel. But the First Methodist church, whose minister, Dr. Ernest Fremont Tittle, was the principal target for the attack, has rallied to its pastor's support in magnificent fashion. A statement adopted by the governing board of the church, after affirming its loyalty to Dr. Tittle and its "protest against such un-American and unchristian procedure," says: "We stand for a free pulpit and a free church. We do not expect or desire a minister simply to echo the opinions of the congregation, and we do not assert our individual agreement with all our minister's utterances. But we vigorously resent the effort of outside organizations to dictate to the church or to prescribe its message." The first signature in the long list appended is that of Mr. Fred W. Sargent, president of the Chicago & North Western railway, and the names which follow represent the most responsible and powerful citizenship of the city. The laity has risen to the challenge of the superpatriots. Why are the clergy so slow to speak?

A Church Supports Its Minister

Is Disarmament Being Shelved?

DESPITE the concentration of public attention on the domestic situation, it should be remembered that conversations looking toward a new settlement of international economic issues are going forward with both Great Britain and France. Such decisions as are tentatively being reached in these conferences are as yet withheld from the public, but there is reason to believe that there is an increasing tendency on the part of the United States to exclude everything from consideration except what are called the "economic" issues—the international monetary standard, tariff readjustments, agricultural exports markets, and the like. If this tendency is persisted in, the outcome for world peace may be tragic. For any agreement arrived at in these terms alone will leave untouched the greatest economic problem of all—disarmament. It is folly to leave that issue out of account in any proposed settlement of the international financial situation, and it will be folly for the United States to accept a settlement which does not include some genuine achievement in this direction. Not only do armaments provide the largest and most useless cause of the financial difficulties of governments, but they virtually insure—unless they are reduced—future wars with consequent more complete international chaos. It is all too dismally apparent that Europe is ready to give up the whole attempt to secure genuine disarmament in despair. The United States is the only nation left with sufficient bargaining power to force action in this direction. Churches and peace organizations everywhere should take immediate steps to let the new administration at Washington know that the people of this country, ready as they are to make sacrifices in behalf of world recovery, demand that their sacrifices shall secure disarmament, without which the promise of recovery is a mirage.

The Death of Mayor Cermak

AFTER a gallant fight for nineteen days Mayor Anton J. Cermak, of Chicago, died on March 6. He was a victim of a bullet intended for President Roosevelt, fired by the unbalanced Zangara who, previously sentenced to eighty years in prison for assault, must now stand trial for murder. As this is written, tributes to the dead mayor are pouring in from the great of the nation, and fill the editorial columns of the daily press. There is a sincerity in them which arises out of circumstances that the public would do well to ponder. The death of Mayor Cermak seems a calamity to these commentators largely because of their apprehension over the political results which may flow out of it. Mr. Roosevelt, at Washington, has reason to fear the effect of party disorganization in the key state of Illinois; the busi-

ness and professional leaders of Chicago have reason for misgivings at the prospect of partisan warfare in their city during a world's fair summer. Yet it is a measure of the demoralization from which civic life is suffering that there should be this sense of dependence on such a man as the late mayor. Mr. Cermak was a successful practitioner of the Tammany type of politics. Beginning as the leader of the United Societies—the organization of the Illinois liquor forces in the days prior to the eighteenth amendment—he built up a political machine which, by working on the most "practical" basis with privilege-seeking business interests while maintaining an iron discipline in the party ranks, landed him eventually in control of the democratic machine in Illinois. The story of his rise to power has been told with unvarnished truth in Fletcher Dobyns' "The Underworld of American Politics." The reason that his death casts so tragic a shadow is not because of any widespread illusion as to the basis on which Mr. Cermak ran his machine, but simply because, in the present state of American politics, a party boss who can hold his followers in leash, at whatever price to the community, seems infinitely to be preferred to the undisciplined and unbridled lootings of the banditti who accompany a "Big Bill" Thompson regime.

Mr. Roosevelt's Cabinet

THERE SEEMS to be a widespread feeling, especially in the east, that the new cabinet is not as strong as the nation, in the present crisis, had a right to expect. Because it does not contain the names of the men who were Mr. Roosevelt's principal rivals for party leadership last year, or of the men who had been expected by Wall street to be given places, there is a good deal of derogatory comment. All of it is wholly undeserved. Mr. Roosevelt's cabinet may easily turn out to be the best in many administrations. Compared member for member with the choices of Mr. Harding, Mr. Coolidge and Mr. Hoover, the department heads chosen by Mr. Roosevelt measure up very well indeed. More important than their individual gifts, however, is their promise as parts of a team. In this emergency the country requires fully centralized leadership under its new President, with each cabinet member ready to function as part of an integrated whole. Football coaches long ago learned to look askance at "all star" squads. There have been baseball teams loaded with famous players that nevertheless failed to win championships. And Mr. Roosevelt is probably right in believing that he will get much better teamwork out of this cabinet than he would have from a council which contained a half-dozen men secretly thinking, in their deepest hearts, that they should be sitting at the head of the table. This is not, let it be emphasized, any derogation of the cabinet as it is actually composed. Some of its selections are by far the best in years. And even in the case of the two choices which are most problematical, those of Mr. Woodin and Mr. Roper, the country will at least note that the treasury department is not in the hands of a banker and that the commerce department is to be guided by one whose outlook is said to be much like that of his sponsor, Mr. McAdoo. To those who recall Mr. McAdoo's liberalism during the days of his railway administration, this is cause for hope.

The Passing of a Great Public Servant

THE SUDDEN DEATH of Senator Thomas J. Walsh, while on his way to assume a new post as attorney-general, profoundly shocked an already deeply disturbed nation. As a member of the new cabinet, Senator Walsh would have brought a sense of the vigilance and inflexibility of the law into the federal government which is badly needed. Mr. Roosevelt's attempt to cleanse the national temple of its unworthy money-changers, promised in the inaugural address, will be handicapped on many a coming occasion by the absence of Thomas J. Walsh from the department of justice. To the public at large, Senator Walsh was mainly known for his services in bringing into the light the noisome scandals of the Teapot Dome affair. So closely had his name become identified with that great service that no further comment on it is necessary. Not so many, however, know of the intelligent service which he rendered the cause of the outlawry of war, and of world peace in general, as a member of the senate committee on foreign affairs. The cabinet will miss his sound counsel in regard to international relations quite as much as in the field of domestic affairs. The Christian Century never has become fully reconciled to the fact that, after the Teapot Dome exposures, his party failed seriously to consider Senator Walsh as its candidate for the presidency. He was the logical choice at the moment. Had he been nominated, instead of the colorless John W. Davis, there would have ensued a campaign in which the moral significance of the bribery of government by big business would have been pressed home on the understanding of the nation at large. That might have done much toward heading off the moral and financial catastrophe of 1929.

Lower Court Denies Mr. Beale Citizenship

THE naturalization case of the Rev. T. F. Rutledge Beale, minister of the People's church, St. Paul, Minnesota, to whom citizenship was denied by the decision of Judge Matthew M. Joyce on March 1, will become classic along with the cases of Madame Schwimmer, Professor Macintosh, and Martha Graber. Mr. Beale, who wrote his own brief, and wrote it very ably, based his argument upon the principle—which was confirmed by former Secretary Kellogg in an extended communication—that the Kellogg-Briand peace pact affects the relations between

the government and its citizens as well as the relations among the governments signatory to the pact, and that, having been ratified subsequent to the naturalization law, it modifies that law. He was willing to take oath, without modification or reservation, to "support and defend the constitution." In response to the demand for that oath, he volunteered no opinion about war or his own attitude in case of war. But when the representative of the government introduced the specific question as to whether he would perform military service in case of war, he replied that, since the peace pact was now a part of the supreme law of the land, he refused to envisage the breach of that law by the United States or any other signatory of the pact, and affirmed that he was contributing more to the protection and defense of the laws and of the country by declining to deal with the hypothesis of an unlawful war than he possibly could by declaring his readiness to participate in such a war. Judge Joyce rested his decision upon that of the United States supreme court (five to four) in the Macintosh case. So long as that precedent stands, and the judicial mind remains what it is, and the naturalization law is unamended, the peace pact may be a rule of international conduct but it is not a part of the supreme law of the land, although the constitution explicitly states that a treaty is just that. Judge Joyce permitted the representative of the government, opposing the grant of citizenship to Mr. Beale, to say that the peace pact is merely an opinion or the expression of a sentiment about war. Would it—we ask—or would it not, be worth while for the federal judiciary to protect and defend that part of the constitution which defines the legal effect of treaties?

Japan Occupies Jehol

AFTER a campaign of less than two weeks, Japan has virtually completed her occupation of the province of Jehol. Her military forces are still engaged in sundry "mopping up" activities, and will undoubtedly push their advance until they have full possession of the great wall with its approaches to north China. The easy manner in which Japan has extended her Asiatic conquests may help to restore some much needed realism to the far eastern situation. Ever since the check administered to the Japanese at Shanghai there has been an illusion, both in the west and in China, that the Chinese could successfully withstand a Japanese invasion. The debacle in Jehol will set that dream at rest. Whether the swift collapse of the Chinese resistance came because of inability to fight off an untrammeled air attack (the Japanese offensive in Shanghai having been shackled by the necessity of seeing that no projectiles fell in neutral territory) or because of the ineptness or venality of the Chinese generals, the result is the same. The fiery predictions of T. V. Soong and other Chinese leaders that Jehol would be defended to the last man have been made to look ridiculous by an advance that, in freezing weather and over mountainous country without decent roads, averaged fifty miles a day. The armies of Chang Hsueh-liang were supposed to be the best equipped in China, yet in this test, fought in country where the strategic advantage was all with the defensive, they failed utterly. The outcome, bitter as it may be to the pride of the Chinese, may not be entirely a calamity. If China can be persuaded not to attempt military conclusions with Japan, however great the provocation, the chances will be improved for the working out of another sort of defensive policy, based on economic and moral factors. Against such a defensive the Tokyo war office will find it far more difficult to make progress than it has been in dealing with the disorganized troops of Marshal Chang.

An Arms Embargo in The Far East?

MEANWHILE, the announcement by Sir John Simon that Great Britain had placed a tentative embargo on the exporting of arms to Japan and China has led to a demand that the United States espouse a similar policy. Many of the peace organizations in this country are joining in that demand. The government, however, has ignored it. And unless the British proposal is cleared up at vital points, Washington will be wise to avoid it. It is significant to discover that, despite the statement in London that the embargo was adopted as a means of showing British support for the league, Geneva is out of sympathy with it. Its purely tentative character, requiring for final adoption a practical unanimity of agreement among the leading nations which Sir John Simon must have known was probably unattainable, casts suspicion on the political motives involved. The embargo itself is full of holes. It proposes no interference with orders already placed and no interference with orders for aircraft. Moreover, China charges that the conspicuous refusal of Siam to join in the vote of the league assembly condemning Japan masked an agreement whereby, in case of an arms embargo, future Japanese orders would ostensibly be made by Siam. It is generally agreed that the embargo can have no actual effect in holding up Japan's advance on the Asiatic mainland. As a matter of cold fact, the actual advantage under such a policy as has been proposed by Sir John Simon would be heavily on the side of Japan, which has no such need of military supplies as China would have in case of further warfare. No wonder, then, that the New York Herald-Tribune declares, in a long dispatch from London, that even Englishmen are widely suspicious of the good faith of Sir John Simon's move. Under the circumstances, there seems little to be gained and the chance of losing a great deal by giving American support to such a policy. If Great Britain and the other nations of Europe are ready to consider a blanket embargo on the export of arms at

all times and to all nations, the people of the United States will regard such a proposal with sympathy. But this scheme of Sir John Simon's, so heavily loaded in favor of Japan, leaves them cold.

Finding Bedrock

THE United States is down to rock bottom. Credit has collapsed. Banks are closed. Exchanges have suspended. Emergency measures of many kinds are being resorted to in an effort to keep the life of the community going at all, but there is general realization that these *are* emergency measures, and that the nation faces the necessity of clearing away a vast amount of debris and making a series of radical and far-reaching decisions before permanent recovery can begin. But there are advantages in reaching bedrock, no matter how much bumped and bruised we may be from our fall.

For the moment, it is true, a portion of the public does not realize that it was bedrock the nation struck when, on the evening of President Roosevelt's first day in the White house, the national banking holiday went into effect. Our social order is resting on such a thick layer of debris—debris made up largely of paper contracts left over from the days of the boom—that many do not yet feel the hard facts on which the nation has come to rest. Within the next few weeks, however, the process of sweeping away the debris will, whether we like it or not, get under way. Then the hard, flinty surface of the facts on which we have fallen will become clear. And then the opportunity will have arrived to build again a structure of society more just and more lasting than this which has crashed in ruin.

Three weeks ago, when the finance committee of the senate began bringing into the light the unscrupulous conduct of the officers of the National City bank of New York, and its affiliates, the surviving defenders of the crumbling order lifted their voices in condemnation. They could not defend the practices of these financial leaders—as our editorial last week showed, there was no defense for such rascality—but they attacked the senate committee for letting the public know what had been going on in the financial centers. Dozens of the newspapers lamented the "loss of confidence" that would follow the senate revelations.

Loss of confidence did follow. Combined with other causes, it contributed toward producing the later crisis which led to the moratorium. Rather than being a bad thing for the country, however, the nation has reason to thank its good fortune that the investigation took place when and as it did. A totally new financial structure must now be built, but it will not be built under the advice and control of the men whose misdeeds the senate committee brought to light. Illusions as to the sanctity of the banking system and its operators have vanished. When the task of housecleaning has been finished, the banking system will be down to a character bedrock which makes new building safe and permanent.

It is as the meaning of the banking situation reaches the general public that the completeness of the deflation of our former economic order will become clear. The United States has, for one thing, gone off the gold standard. By forbidding the export of gold the President has accomplished this end, precisely as the Japanese government previously accomplished it. It is clear, moreover, that sufficient confidence cannot be engendered to permit the banks to resume functioning—except under restrictions which practically destroy their identity as banks—without some form of government guaranty of deposits. That will require a new form of banking system, for obviously the national government will not guarantee the safety of funds which it does not control. Nor is it possible to provide sufficient currency to give the banks the liquidity which they will for some time require without some form of inflation.

These are measures for clearing away the debris. The nation has fallen to bedrock, but it cannot plant its feet firmly on the new footing so long as the debris of the old order is still piled about.

Clear out the crooks! A beginning has been made toward this end, but only a beginning. A responsibility now rests upon every board of directors, every board of executives, to examine with the utmost care the record of every person in the country holding a position of fiduciary trust, and to get rid of those who cannot stand that examination. Where there is good reason to believe that financial institutions will not thus honestly scrutinize their own personnel—it should be noted that the press claims that the directors of the National City bank have known for a long time what the senate has just disclosed—then the public authorities, federal and local, have a responsibility to investigate. The first requisite for the building of a new and lasting financial structure consists in convincing the people that such a structure will be manned by honest men.

Clear away the debts! It has been said over and over that a firm international order cannot be secured until the burden of world debts is lightened. Still less can a firm economic order be built inside the nation while there remains this debris of debts which bear no correlation to the money originally borrowed or to the collateral involved. Public and private debt must be reduced, either by management of the currency, or of the interest rate, or by a writing down of the capital, or by a combination of methods. There can be no real confidence—which is to say, no feeling of the bedrock beneath the nation's feet—until the people of the nation are convinced that the equities which they hold in tangible properties are good, and that their intangible equities (that is, the debts owed them by others) are also good. This requires a drastic sweeping away of the fantastic debt structure inherited from the glittering days prior to 1929.

Clear away the old ideas! Perhaps this needs to

be done most of all. Some of those ideas were swept into the discard on the night the President's proclamation was issued. But there are others that still clutter up the situation and make difficult a beginning at rebuilding. Most of these are ideas connected with the making of personal profit. The idea that society can exist with millions of its basic producers on the edge of starvation while a few revel in luxury and power; the idea that it is a man's business to make as much as he can as fast as he can in any way that he can; the idea that success consists in attaining a position where tribute, in some form, can be levied on one's fellows—until such ideas as these, and others like them, have been swept away the time for safe, lasting rebuilding will not have come.

The Inaugural Address

THE inaugural address in which President Roosevelt made his first official utterance was a noble expression of courage in the presence of dangers and difficulties not lightly regarded and a clear statement of the conditions of recovery in so far as these pertain to national morality and national morale. It was a wise judgment of the relative importance of things that led him to give the emphasis to these matters of inner renewal without which no legislative or executive policies, however cleverly devised, can get us out of the mire.

A land rich in commodities and in the means of production is in the throes of panic and millions of its citizens are either in the grip or under the threat of poverty because its mechanism of exchange has broken down. This has occurred because the leaders and masters of exchange have been false to the trust which their positions of leadership imposed upon them. In the midst of the storm which their own malfeasance has precipitated, these "false money changers" have abdicated. There can be no return to financial stability without a restoration of fidelity on the part of those who hold strategic positions in the economic structure, and the putting away of groundless fear by the rank and file of the people. So spoke the new President.

The indictment might have included others than the financial leaders. Our financial ship is in a storm, and the passengers as well as the officers have been rushing in panic for the lifeboats. Those who can command sanity enough to think at all in a situation so critical know that a hundred million people cannot live together, in such a state of mutual interdependence as characterizes modern society, if their animating principle is *sauve qui peut*. This is but another way of saying that the profit motive breaks down when pressed to its natural conclusion. Instead of supplying correctives and compensations when the economic machinery runs irregularly, it complicates and aggravates the irregularities. It tends to turn small financial disturbances into big ones, and big ones into catastrophies. Unregulated competition has been rationalized and justified by the belief that the struggle of individuals to get all they can for themselves will automatically augment the wealth and welfare of society. The good old system worked with a certain rough efficiency in the old days. But it does not work well in a complex society requiring mutual trust based upon mutual trustworthiness and at the same time offering unlimited opportunities for making profit by the betrayal of trust, and it does not work at all in times of calamity.

The President did not say this, but it is the implication of what he did say. He rightly held up to reproach those powerful financial leaders who, in a time when the whole mechanism of money and commodity exchange was already in disorder, bent all their efforts to saving and increasing their own fortunes. But what else have we a right to expect of those who have risen to the top in an order where it is normally supposed to be everybody's first duty to save and increase his fortune? We have a right to expect honesty, of course, in both great and small, and we have not had it. There have been some shocking revelations of dishonesty in high financial circles. But there is no reason to suppose that these disreputable episodes, reprehensible as they are, have been the chief factor in putting the country into its present plight. Honest selfishness is better than dishonest selfishness, but it is not good enough to be the guiding motive of a stable social order. The "false money changers" deserve all the condemnation that can be heaped upon them, but to a great extent we have made them what they are, and the moral renewal must go much farther than merely putting them in jail.

The President was wise also in warning us against taking counsel of our fears and at the same time not basing the return of courage upon any restoration of "confidence" in those who have systematically betrayed us for their own profit. The country as a whole is solvent by a wide margin. Its assets are substantial; its liabilities are largely artificial. The people have more sound and admirable qualities than we sometimes give them credit for; but their acquired habits of economic behavior need to be altered. In times of obvious national crisis the appeal to the basic virtues of their human nature has never been made in vain. It will not be made in vain this time, if they can be assured of wise and disinterested leadership.

Only in general terms did the President indicate, in his inaugural address, the nature of the remedies which he proposes to recommend for the economic ills from which the country is now suffering. There must be direct action by the federal government to give employment on constructive enterprises of permanent value. There must be a unification of relief agencies —federal, state and local. The price of agricultural products must be raised. But how? There must be a stay of foreclosures. That bare statement is significant, even though the means are still to be discovered. The cost of government must be reduced; but it was not indicated whether this would include any reduc-

tion in the military and naval expenditures which constitute the largest items in the national budget. There must be a "redistribution of population"—but that will evidently be a very expensive process and will not produce immediate results.

"National planning of transportation and communication" points toward the possibility of national planning in other fields in which uncontrolled and uncoordinated private enterprise has produced waste and confusion. Such fields are many and important, and the government cannot enter them without making radical changes in our whole industrial system, but there is nothing as yet to indicate how far the administration proposes to go in this direction. There must be strict supervision of banking, credit and investment, and "an end of speculating with other people's money." The determination to maintain an "adequate and sound currency" certainly cannot be criticized, though the phrase conveys little information unless, in this connection and under present conditions, "adequate" may be taken as implying a reasonable degree of additional inflation, and "sound" as indicating adherence to the gold standard.

Yet in spite of any indefiniteness in details, the twenty-minute inaugural address gave a clearer picture of the President's mind than all his campaign speeches together, and the impression is reassuring. If the topics of which he spoke are classified as having primary reference, on the one hand, to emergency measures to meet a present predicament or, on the other, to constructive policies designed for the permanent betterment of our economic and financial system, it will be found that most of them fall within the latter category. Within forty hours he was to issue a proclamation, in some respects the most radical and dictatorial ever issued by an American President in time of peace, to meet a banking crisis. The proclamation had, in fact, already been written by Secretary Ogden Mills for President Hoover to sign, and had been held over only because it seemed too heavy a responsibility for the executive to assume on the last day of his administration without the public approval of his successor who would have to deal with the situation which it created. Mr. Roosevelt was keenly aware of the emergency, both in banking and in unemployment. But in his inaugural he looked not only *at* the emergency but *beyond* it to the construction of an order in which such emergencies will not occur.

The impression is reassuring, too, because it flung the glove full in the face of that element, both in his own party and in the other, whose demand is for unbridled individualism or uncontrolled corporate activity in the control of business, and whose theory of prosperity is that the general public may—if it can—pick up such crumbs as fall from the table of Wall street. With respect to that fundamental issue, the President took his stand with such positiveness that progressives will await his further and more detailed deliverances with hopeful expectancy. And in revealing his own mind he appealed to the minds of the masses in a way which contributed much toward giving an assurance of leadership and creating the atmosphere which won a willing acceptance of the drastic emergency measure which was made public the next day.

The Third German Reich

THE SECOND German reich, the reich of Heimar, of Ebert, Rathenau and Stresemann is no more. Hitler's third reich has begun.

How did it come into being? It may be that we will never find out what really happened in Germany during the weeks preceding the election of March 5. The nazis assert that the communists and socialists had planned a bloody revolution and that they were responsible for setting the building of the reichstag on fire. But the accusation is too ridiculous to be true. It falls to pieces instantly in the light of two known facts: first, that there is no more conservative, law-abiding, one would almost say "bourgeois," group in Germany than the social democrats, and second, that the communist leaders are being held back from direct action by their own chiefs in Moscow who think today in terms of tractors and collectives rather than in terms of revolutionary agitation. No, the fire set to the reichstag building—which gave the government the excuse for which it was waiting to suppress the parties of the left while at the same time it helped to precipitate the stampede of middle-class citizens at the election—was either the stupid act of some half-witted anarchist of the Zangara variety (and, if so, an amazing piece of luck for Hitler and company) or it was staged by the nazis themselves.

In any case, the government exploited the situation up to the limit. It used the scare of the "red menace" skilfully and made it impossible for the Marxist parties to reply or even to publish the facts. The result is a small governmental majority in the next reichstag, which proves the steadiness and loyalty of the adherents of non-governmental methods rather than the strength of the national socialist (Hitler) and nationalist (Hugenburg) parties as such.

What will happen next? The Hitlerites have stated repeatedly that they would not admit the communist delegates to the reichstag and that therefore they would be able to force the reichstag to commit suicide, that is, to vote itself out of existence for a considerable period. If this step should be really taken, and if the suppression of newspapers and political meetings continues, nearly half of the German people will have been rendered voiceless. "What of it?" many will say. "A good deal more than half of the people of Italy, Poland, Yugoslavia and Russia have been voiceless for quite a considerable period." The difference is, however, that Germany is a hyper-conscious nation, a nation in which conceptions of life and thought are taken more seriously than anywhere

else, where men will give their lives for the sake of ideas.

The question is not whether this third reich can be firmly established, but whether it can be established by Hitler. So far we have no evidence that Hitler is more than a demagogue and a great political orator. Some of the best men in the nazi party have left him because they became convinced that he was not worth their support. It is therefore likely that Hitler will fail to give Germany that strong leadership which it wants so badly. It is likely that his third reich will not prove the paradise of which German youth has learned to dream.

But even if the fifth of March does not mean the birth of a new Germany, it certainly does mean the end of the old Germany. The forces of which national socialism is an expression are deep forces in German psychology and German history. German youth has not gone mad. Its only mistake is that it has linked its ideal of a new society, a "new deal," to the wrong man. Whatever Hitler may do or not do, this deep desire for a national life which is not based on egotism and individualism but which will, according to Tillich's phrase, overcome the bourgeois "spirit of finiteness resting in itself," will find its outlet. The future Germany will not go back on national socialism but will pass beyond it.

After all, Germany has not yet found itself. The revolution of 1918 was not "*the* German revolution." The real German revolution is yet to come. Whatever else it will be, it will be definitely German in that it will reject both the mass-ideal and the Russian revolution and the individualism of the French revolution. The third reich will certainly come, but Hitler is not likely to go down in history as its founder.

Everything Has Two Handles

EDITOR THE CHRISTIAN CENTURY:

SIR:—These days are not making dispensers of gloom; they are only showing them up. While our shirt-sleeved politicians are conjugating the verb "to drink," I wish we could concern ourselves with the low spirits that infest the very atmosphere and produce a defeatist attitude. It is not enough to have to overcome depression in oneself, but we must have resistance enough to throw off the germs in the air breathed by the melancholy who are other than Danes, and whose droning dirges lack the charm of an "Il Penseroso."

You know, Mr. Editor, even a generation can reflect constitutional low spirits, and I think it is shown in art. Sir Joshua Reynolds, the great painter of the eighteenth century, pictured Hope as a bright and eager maiden with a huge anchor ready to be cast within the heavens to which her eyes were raised. Then, in the nineteenth, came Watts, who made us think of Hope as an older woman with bowed head and bandaged eyes seated upon a world floating in darkness. The heavens show but a single star and the lyre to which she bends her ear has but one unbroken chord. One cannot but wonder, sir, what would be the best symbol for our century. Would it be an ancient-of-days lady with bobbed hair and drug-store complexion, with no heaven except the clouds made by her cigarette smoke, with no music save that of a crooning jazz singer, and with no spirits but those in cocktails? I hope not!

Then, sir, I think the poets register a like reaction from what Matthew Arnold calls "the barren optimistic sophistries of comfortable moles." This can be illustrated well from a stanza in the "New Spoon River Anthology" of Edgar Lee Masters. Perhaps you recall the epitaph of Ezekias Painter:

> Considering your heredity, O my Savior,
> And that your ancestor Roboam was a bad man
> And begat Abia, a bad son;
> And that the said Abia, a bad father
> Begat Asa, a good son;
> And that Asa, a good father
> Begat Josophat, a good son . . .
> Seeing all this, and that my father was a drunkard
> And I a leader in the church, a man of substance,
> I must conclude from your case and my own
> That neither piety nor impiety
> Is heredity—
> Which makes me fear for my son!

Now, Mr. Editor, whether our contemporary poet knows it or not, this very genealogy with like comments may be found among the writings of quaint old Thomas Fuller, who wrote three centuries ago, but he ends with the words, "that is *good* news for my son"! Verily, 'tis not in our artificial depression but in ourselves if we be depressed. Doesn't everything depend these days on our *psychic* income? As Lowell says about Columbus,

> One day, with life and heart
> Is more than time enough to find a world.

It was the Stoics who insisted that everything had two handles, and I am

Yours for the right one,

QUINTUS QUIZ.

"Be Still and Know That I am God"

ALL beauty whispers to the listening heart:
Love does not shout, and ecstasy is still;
The friendly silence of infinity
Forever broods above a lifted hill.

A flower leaps to life—the quiet clod
Has uttered music; noiselessly a tree
Flings forth green song; the snow breathes soundless prayers;
And stars are vocal with tranquillity!

MARY HALLET.

Technology and the Good Life

By Dwight Bradley

IN THE COURSE of an unusually satisfactory discussion of the storm raised recently by technocracy, Mr. Stuart Chase asks this pertinent question: "Is the production of tangible goods all of economic activity?" He hastens to answer, "Assuredly not."

In Mr. Chase's question lies the heart of this problem which technological advance has set for civilization to solve. Suppose that the development of automatic machinery should throw out of work practically all those whose labor has in the past provided the background for industry. Would it mean that there would be nothing left for these millions to do? Or would it mean that they would be released from the deadening routine of mechanized toil and put in a position to do those things in which the creative instincts are linked with trained craftsmanship and the joy of living?

Recovery of Craftsmanship

I incline to the latter opinion. It seems clear that the practically automatic machine production of the things that are basic to physical welfare—food, clothing and household equipment—would make possible a recovery of real craftsmanship in the production of the things which no machine can satisfactorily produce: physical goods like beautiful furniture, hand-woven rugs, metal work, pottery, gardens, to say nothing of the fine arts—things which are not absolutely necessary but which go to make up the enduring wealth of civilized society.

In past times, before the "machine age," the manual arts and crafts were regarded as being part and parcel of man's productive life. There was moreover no distinct separation between so-called practical work and the work of painters, sculptors and members of the various guilds. Art was not a hobby nor was it the diversion of a leisure class. The peasant lived, of course, in grinding poverty, but even he shared in the general culture of his time. He loved and could appreciate the creations of the masters. He made with his own hands utensils of wood or metal which were truly beautiful in design and workmanship. He took pride in the finer achievements of skilled craftsmen and felt himself to be a partaker in the glorious artistic conquests of his race.

The Revolt Against the Factory

The machine at first put a stop to all this. The peasant and his children became factory hands. The craftsmen were turned into skilled laborers. The artists for the most part split up into two classes: those that followed art as a pastime and those who devoted their talents to the service of business. Others who tried to maintain themselves as disinterested servants of beauty, found that they were regarded as eccentric, and that there was no place for them in the social organism except they were willing to work for pay to please the taste of professional critics and the "cultured" rich.

From the time of Ruskin to the present there has arisen protest against this tendency. But until the present there has seemed to be no way out unless it should be by scrapping the machine and returning to the pre-industrial order. Advocates of such an about face have been numerous. Thoreau at Walden cried out for a simpler and less mechanical life, being oppressed by the relatively slight encroachment upon his serenity in the little New England town of Concord. Various efforts have been made to set up ideal communities based on hand production and agrarian simplicity. Mr. Chesterton has urged a recovery of the medieval guild system. And, of course, Mr. Gandhi has tried to set India against modern industrialism by use of the ancient spinning wheel.

Attempts in this line have proved entirely futile. The machine has continued to encroach. Industrial civilization is spreading to every quarter of the globe. Those portions to which it has not extended are known as "backward regions." The Christian missionary and the agent of industrial production, actuated by different motives, have collaborated in bringing such regions up to date. It is certain that unless some devastating war puts a temporary stop to technological advance and mass production, not many generations will pass before the whole world shall have become thoroughly organized on a machine basis. It is idle to talk about scrapping the machine. Barring a cataclysm the machine is here to stay. And its functioning will become increasingly automatic.

Eliminating Poverty

As this takes place poverty as it has always been known will progressively disappear. At the same time, however, an attempt will be made, as it is now being made in the more highly industrialized countries, to interfere with and to restrict the output of machines in order to preserve a balance between production and consumption that will hold up prices to guarantee a financial profit to those who own the factories or furnish the capital. This interference will result everywhere, as it has resulted already in Europe and America, in a serious disturbance of social equilibrium. The wants of people, stimulated by advertising and salesmanship, will grow constantly greater. But the money to buy the things they want will grow more and more scarce, since it will have been concentrated in the hands of owners and loaners. Debts will pile up and become intolerable. Automatic machinery will meanwhile have thrown more and more people out of employment, making them dependent on private charity or public dole. Those that control most of the money will grow, as they have now grown, fearful. As a result they will hold

money back and keep it locked up until some time which they vaguely envisage as being safer for investment. The machines will stop, as they have already stopped, pending the coming of the time for safe investment. Social confusion will ensue, as it has ensued. The investors, the bankers, the factory owners and the orthodox economists will not know what to do, as today they know not what to do. And then when the situation appears most hopeless, the way out will become clear—as it begins even now to become clear.

The Salvation of the Machine

This way out seems obvious enough except to those who are fixed in their allegiance to formerly accepted economic theory. To them, the proposals of "technocrats" will seem insane. But if the machines are to be used for making financial profit, as formerly, then they are hereafter practically useless. The industrialization of the world means that industry is to become a great basic social agency for the abolition of poverty and the introduction of health and leisure to all the masses of men. This means, in turn, that the machine can no longer be looked upon as a device for the creation of private fortunes. It must be accepted and used as the guarantee of security and wellbeing to every man, woman and child on the face of the earth. The goal of automotive mechanized production must be the supply for a minimum of cost, of food, clothing and proper housing facilities to the entire human race.

Along with this development must go a parallel one, namely, the education of people, relieved of necessity for drudging toil, in the constructive use of leisure. To my mind one of the chief tasks to be undertaken immediately is that of training unemployed adults, hitherto engaged in factory labor, in manual arts and crafts; and of preparing children for life in a social order that offers wide latitude of choice as to what the individual may do with his time.

Modern Education's Goal

This is exactly the trend in progressive modern education, both adult and juvenile. But the trend needs to be more clearly understood and its pace needs to be accelerated. There are millions of grown men and women in the industrial countries who will never see the inside of a factory or office again. Technological unemployment will take care of that. There are millions of young people who will never "find a job" in the old sense of that term. There will not be a sufficiency of jobs to go around. There are millions of little children who will not even know the meaning of the word "job"; for automatic machinery will undoubtedly in ten years have conquered fields that today seem beyond its reach. The wise and hopeful course, therefore, is to foresee what is so certainly coming, and to prepare for what comes in an intelligent and purposeful manner.

Instead of decrying the expansion of machine production, or of attempting to halt it for profit's sake by arbitrary restriction of output, the sensible thing is to welcome the promise of freedom from drudgery that complete mechanization offers, and to cheerfully abandon the profit motive and the price system as applied to the manufacture and distribution of basic necessities. Then, to turn our attention to the training of those whom machinery has dislodged from employment, for lives of truly creative endeavor.

There are many things that can be made by hand far more satisfactorily than by machine. Rugs, for example, and furniture. We regard as treasures the old hand woven rugs from the east and near east. We are beginning to prize once more the hand built furniture that filled our great-grandparents' houses. We collect old pewter and browse around antique shops to find resurrected mirrors and picture frames. Why? Simply because we realize at last that those pre-machine made articles possess a quality and style which no mass production can either duplicate or successfully imitate.

Automatic machine production of the basic essentials, and their distribution at nominal cost, which such production if unhindered by financial maneuvering will make possible, would provide the security and leisure necessary for really remarkable achievements in hand wrought articles of intrinsic artistic as well as practical value.

Changes That Are Coming

To be sure, the era of millionaires will have passed when such a situation prevails. Money will have fallen back into its original and legitimate place as a medium of exchange. Financial speculation will have been abolished, not by legislation, but by the growing common consent of a generation to which other pursuits will seem more interesting and more profitable. The exchange of hand made and small factory made articles by purchase and sale would assuredly go on. But no great fortunes could be made by such exchange. Nor would great fortunes be expected. Rather, the desire for security having been satisfied by social guarantee, the acquisitive over-cultivation of that desire would cease. In place of acquisitiveness, or as a fundamental modification of it, would be developed other latent desires—such as the desire to create something worth creating, and the desire to enjoy at leisure the company of friends or the delights of nature and the out of doors, and the desire intelligently to share in the spiritual and moral triumphs of the race.

The picture of a society organized on a basis of mass production and practically free distribution of the basic essentials of wellbeing, is in no sense fantastic. Indeed, it is well on the way toward being made an actuality. The main reason for the delay at the present time, and the chief cause of the "depression" that marks the delay, is that we still are thinking of production in terms of financial profit. Let us cease thinking in those terms, and the pathway will clear itself. All we need do is to think of production and distribution in terms of general wellbeing. Then

immediately the wheels of industry can begin to turn once more. Whether or not such a revolution in attitude is likely soon to take place is another matter. The next few years will tell that tale. It seems probable, however, that the process of rethinking industry will be somewhat gradual, and that the final abandonment of industrial profit seeking will come about only after this or the next depression has driven home the lesson so definitely that not even the most obdurate banker or capitalist can possibly fail to see its point.

There are still enormous territories into which mechanized industry has not penetrated. The possibility of exploiting the natural resources and the populations of those territories—such as India and China for example—still entices the cupidity of industrial nations. Provided a general war can be avoided, it is probable that the development and exploitation of "backward regions" may be carried on without interruption for another half century to the immense profit of those that develop and exploit. On the other hand it is reasonable to suppose that the process will be carried on in a manner rather more humane, and with less waste both of material and men, than in the past. If so, it should not be long, not more than two or three generations, before the complete industrialization of the world has been more or less peacefully achieved.

The Disappearance of Private Profit

This done, the opportunity for large financial profit will have disappeared entirely from the globe. It would be better, of course, if the extension of mechanized production and mass distribution could be taken hold of by men who were actuated by motives of generosity and good will. This, indeed, may happen as the result of unexpected teachableness on the part of industrial leaders and financiers. But whether it comes to pass under the driving power of greed or by force of a growing sense of social responsibility, when it has come to pass the industrialization of the world will ultimately deprive greed of the opportunity for gain, and will enforce upon mankind a different economic outlook.

It is the machine that is beginning to make all this possible. Why, then, fear the machine, or try to curb its power? Why not, rather, take it as an effective means to an ideal end, and use it with intelligent foresight to increase the happiness of a humanity that is gradually coming to age? If, instead of falling into a hopeless defeatism, we should nourish our souls upon the prospect of a great advance during the next few years, we could turn the present depression into a springboard from which to leap into an adventure of exhilarating achievement. We need only to see the possibility that lies ahead and to give ourselves wholeheartedly to its attainment.

We are not called upon to abandon ourselves to fancy, nor to indulge in wishful thinking. The material and the machinery for a wide extension of living are at our disposal. We can make over our civilization if we will. Nothing holds us back but our own unwillingness. Perhaps there are leaders, as yet unknown, who will be able to arouse us to action, help us to break loose from the clutches of a hampering social philosophy, and blaze for us a trail upon which we may follow with the joy of those whose hearts are eager to create something that is fresh, vital and beautiful.

The "good life" is within the grasp of men.

Anglo-Catholics and Unity

By John Clarence Petrie

THE ANGLICAN communion has consistently stood for the "reunion" of the churches. Claiming to be Catholic but not Roman, she has often claimed for herself the role of "the church of the reconciliation." Here is a middle ground, it is said, upon which Catholics and Protestants can unite. She has historical continuity with the past; she holds to the ancient creeds, sacraments, ceremonies; yet she is actually in the modern world. She has cleaned house so far as persecution for heresy is concerned. She also insists that orthodoxy is quite consistent with the acceptance of the new science and with biblical and historical criticism.

Yet Anglicanism is constantly accused by non-Episcopalian Protestants of being less willing to compromise for the sake of unity than any other non-Roman body. There are times when it looks to the outsider as if Anglicans were just plain snobbish; at other times it seems as if an outmoded belief in ecclesiastical magic were the real source of their exclusiveness. Are Anglicans insincere in their profession of an interest in unity? It is my opinion that the real root of the difficulty lies in the Anglo-catholic group within Anglicanism, a group that looks for unity not with Protestantism, which it abhors, but with Catholicism, Eastern and Roman.

Let a little incident serve to illustrate. Some years ago a young Anglo-catholic priest who was in despair over his own church was on the verge of "going to Rome." He paid a visit to a Catholic preparatory school at Summit, New Jersey, where he met a group of intelligent Roman Catholic priests, including Father Dean, S. J., who later became president of Fordham university, the Rev. Cornelius J. Clifford, a brilliant secular priest, and Father Leonard Sargent, O. S. B., ex-Anglican and now prior of a Benedictine community in Rhode Island. The young Anglican was flattered by the way the Romans called him "father" and treated him for all the world as though he were a priest. But when he admitted he was actually thinking of becoming a Roman himself and had become disillusioned with the Catholic claims of Anglicanism their attitude changed. They then saw they need no longer exercise a charitable politeness toward an honest Anglican but might actually express

their convictions. Telling a story about one Anglo-catholic, Father Clifford referred to that cleric's offering of the celebration of the communion service as "saying mass *secundum quid.*" This brought a laugh from everybody. To those unfamiliar with scholastic terminology it may need explaining that Father Clifford meant that the Anglican only thought he was saying mass, whereas what he really was doing was celebrating a Protestant communion. The young visitor was shocked by this change in expression on the part of the Catholics; his pride was wounded. These men had denied his priesthood.

But to match this story there is an incident that occurred during the Interchurch world movement. I was serving at the time on the same committee with Dr. Stanley, a Quaker, and Dr. Bosworth, a Presbyterian, both of Wichita. In the course of a conversation Dr. Bosworth told me in shocked tones that the rector of an Episcopal church in Wichita had said to his face, "Dr. Bosworth, I consider you a Christian man, but you are only a baptized layman—not on a footing with a validly ordained priest at all." Let any non-Episcopalian minister imagine himself being told by some Episcopal parson, "You are only a baptized layman," and he will not only appreciate how Dr. Bosworth felt but also how Anglo-catholic presbyters feel when their Roman Catholic priest friends say, "Father, you are not a real priest at all, just a Protestant minister—a priest '*secundum quid*'."

Life and Death Matters

It happens that a great many Anglican ministers do not care what Roman Catholic priests think of the status of their orders just as a great many non-Episcopalian ministers do not care a rap what Episcopalians think of non-episcopal ordination. But it is a source of great grief to Anglo-catholics that any of their clergy should be indifferent in matters which to them are of life and death importance. Their whole position depends upon their being able to assert not only that they can trace their ordination back in unbroken line through the bishops of history until they reach Christ himself but also that no ordination is valid without this line of tactual succession.

The very heart of Anglo-catholicism is the divinely given power of the priesthood. Let any Protestant minister drop in some time while mass is being celebrated in some Anglo-catholic parish, say St. Paul's, Brooklyn; St. Mary the Virgin, New York; St. John the Evangelist, Boston; the Advent, San Francisco. Then let him attend mass in some Roman Catholic church. It is almost certain that he will discover no difference in the ceremony. Candles, crucifix, statues of the saints, light before the altar, vestments, genuflections, signs of the cross. All these will be in both. If the visitor could be a close witness of the ceremonies he would see both the Anglican and the Roman at the consecration bow over the host and pronounce the words, "This is my body," genuflect, raise the host, genuflect again, while the strokes of the sanctus bell warned the congregation of the sacred movements indicating that here in the priest's fingers was held what had been an unleavened wafer but was now by the priestly words become "the body and blood, soul and divinity, of our Lord and Savior Jesus Christ."

Liturgical Care

The observer would see that both priests kept thumb and forefinger of each hand joined after the consecration, for had they not touched the sacred body, and might not a tiny crumb fall to the ground and be desecrated? After the communion, he would see both priests have wine poured over the same fingers and thumbs in such a way that any particles left clinging thereto would flow into the chalice. This the priest would then drink, afterward rinsing out the chalice with wine and water and wiping it with the little cloth called the purificator. After mass if the visitor could go into the sacristy he would see that this cloth was not thrown into a laundry bag but was rinsed carefully by the priest several times in water that did not flow into the sewer but into the clean earth. Then only might the purificator go to be laundered.

The visitor would then see that both Anglo-catholic and Roman Catholic priest took exactly the same attitude toward the bread blessed in the mass. The words, "This is my body," do not mean to Anglo-catholics that Christ is *somehow* present when the Lord's supper is celebrated; they mean that when pronounced by a validly ordained priest over the bread that bread becomes Christ himself. It *is* Christ—the second person of the trinity—God Almighty. The knee is bent because this is God. The care with the tiniest particles of the host is due to the fact that this *is* God.

Not Done in a Corner

These things are not done in a corner. Not only can the real teachings of the Anglo-catholic party be discovered but the Anglo-catholics endeavor with all their power to make them known. In Anglo-catholic parishes will be found tracts at the door setting forth these matters. The Holy Cross Fathers at West Park, New York, issue the penny Holy Cross tracts; other matter is published by the Cowley fathers of Boston. Anglo-catholic priests are organized to spread these doctrines among their fellow clergy, divinity students, and laity. Let one read the Holy Cross tract, "Is Your Minister a Priest?" and he will have the real nub of the whole matter. This miracle of the mass cannot be performed by a Methodist or a Disciples minister but only by a priest validly ordained by a bona fide bishop who stands in the line of apostolic succession.

Protestants accuse Anglo-catholics of being unchristian and unbrotherly, of having no interest in church unity, because they object to interdenominational communion services such as the one which was held not long ago in the Episcopal cathedral of St. Louis. To the Anglo-catholic it is desecration to permit a

Methodist who thinks of the blessed wafer as bread to take the holy communion at a service celebrated by an Anglican priest. It means that the Methodist communicates "not discerning the Lord's body." The Methodist is not guilty of sacrilege, because he knows no better, but the Anglican *is* guilty because he knows, or ought to know, that it is Christ's body he administers and not bread and wine. Thus it is that the Anglo-catholics recently have sent out postcards asking all Episcopal clergy to sign their names as a protest against repetitions of the service which Bishop Scarlett held in St. Louis. They want to prevent what is to them a sacrilege.

The Roman Taunt

There is still another reason. Let us recall our Roman Catholic priest calling the Anglican's mass "a mass *secundum quid*." The Anglo-catholic writhes under this taunt. He believes Anglican ordinations are valid. He believes Anglo-catholic priests have the miraculous power of priesthood. And every time an Anglican priest or bishop acts as did Bishop Scarlett he is furnishing the Roman Catholics with more ammunition. "You don't even represent your own church," the Roman can say. "Look at Bishop Scarlett and Bishop Lawrence and Dr. Reiland and Dr. Melish. They don't believe they are Catholic priests; they don't believe they say mass. They consider themselves Protestant ministers."

To date, none of the extreme Protestant Anglicans has permitted a non-episcopally ordained man actually to say the words of consecration but to be true to their principles, think the Anglo-catholics, that will be the next step. Not only will they give communion to Methodists but they will actually let Methodists celebrate. That is, they are moving toward the point at which they would actually say, "Fie on your apostolic succession. Fie on your laying on of hands. Fie on your holy orders." And the Catholic party fears that these extreme Protestants in their desire to be brotherly and broadminded and charitable will finally reach the stage where for the sake of unity they are willing to abandon episcopal ordination entirely.

What Anglo-Catholics Fear

Now, seen in this light, the Anglo-catholic is not a snob. He is a clear thinking individual who sees a long way ahead and is trying to prevent the crash of his whole structure. For once—according to his belief—the practice of ordaining by bishops is given up, the priesthood is lost and the mass is lost. Anglicanism is then a Protestant body, the communion is only an eating of bread and wine in memory of Christ, and Anglican ministers would be not priests but Protestant ministers.

I have stated that the question of unity is tied up with the position of the Anglo-catholics. My reasoning is as follows: The majority of Anglicans are neither extreme liberals like Bishop Scarlett nor extreme Catholics like the Cowley monks, but middle of the road Anglicans. They want to hold their church together. They do not all necessarily hold that the apostolic succession is of divine institution. They think that it is a fact of history. Whether orders are necessary or not, they have them. They can always answer Roman Catholic jibes by saying, "We have our orders anyhow." (Which, by the way, Rome denies.) But once let the church admit men into orders without the ordination of the bishop and the cat is out of the bag. From then on Anglicanism is like nonconformity. So these middle of the road Anglicans who do not want to see the Catholic crowd driven out, who do not want to lose the historic continuity which the episcopate gives them with the past, frown upon any efforts on the part of the liberals toward intercommunion. Thus the Anglo-catholic party receives support in its protest against the sort of thing that took place at St. Louis from the great number of moderates who do not at all believe in the holy sacrifice of the mass.

Tooth and Nail

All efforts on the part of a comparatively small group of liberals within the Anglican body to take the bull by the horns and end Anglican exclusiveness at the altar are doomed to failure so long as there is an Anglo-catholic party. The latter will fight tooth and nail to prevent it, and with the support of the moderates will succeed in preventing interdenominational love feasts from occurring very often. They may even succeed in obtaining a canon at the hands of the general convention forbidding them. In such a case a bishop holding an interdenominational communion service in his cathedral would be subject to trial and possible dismissal.

The only way open to union between Anglicans and non-Anglican Protestants lies by the route of the Lambeth quadrilateral which insists upon the continuance of the historic episcopate. This would mean some form of reordination for all ministers not episcopally ordained. There is no question but that this could be arranged so that the man being reordained would not have to profess to believe in apostolic succession as of divine necessity. But merely—in case it *were* of divine necessity—to prevent the loss of the succession. This would enable the Anglo-catholics still to protest to their Roman Catholic critics that Anglo-catholic priests are real priests whether all Anglicans believe it or not.

This may not sound palatable to nonconformists, but why pursue unity with one's eyes closed?

Sophistication

NO MIRACLES!" I said—and so put by
The sun's sure course: a drab root's scarlet flowering;
Swift reach of heart to heart; persistent gleam
Of hope, steadfast against a black sky's lowering.

MARY INGRAM.

Guilty

By Louis Wilson

ON A SUNDAY night in September James Mason, a youth of nineteen from southern Illinois, while driving a stolen car cross country near a small western town, shot and killed William Carlson, a college student hitch hiker whom he had picked up earlier in the day. While riding with Mason, Carlson had become suspicious, questioned too curiously about the car, discovered it to be stolen property, and was threatening to turn Mason over to the police. James saw but one way out. He pulled his gun and shot.

James then drove up a side road, stripped the body of the murdered boy of all identifying articles—so he thought—threw it out to one side of the road, and drove on into Gates City, a town of some size, where he abandoned the car and took up his residence at a hotel. But a line of clews led to his arrest.

People have been shocked by the apparent unconcern with which the murder was admitted, and by the hardened, cynical attitude which this youthful killer has displayed since his arrest. But the other day, through the courtesy of the sheriff, I was admitted to the cell where James Mason awaits his trial for murder. James made me welcome. He seemed to me like scores of other nineteen-year-old boys I have known. I felt no barriers between us. Consequently it was not long until we were having an earnest and friendly conversation.

Without further explanation I offer here the substance of what James had to say. I give it because of the intimate revelation it affords of the many factors which operate together to produce the criminal mind.

I.

"It's funny how I got started this way. I can't help but wonder. If there is anything to environment, I ought to have gone the other way—unless maybe my folks were too strict. I knew both sides. It used to make me laugh—going to Sunday school and church one day and then holding up a filling station the next.

"People never suspected. I knew enough not to make a 'flash' with my money. That's how a lot of fellows get caught. I had a job and I banked nearly all of my pay check every week. That way people weren't surprised when I had a car.

"Lots of the fellows I knew in high school would have done just as I did if they had had the nerve. I don't know why it was I started unless it was because I grew up with a gun. I've always had a gun. There were a lot of hold-ups always going on in that part of the country anyway.

"I guess the thing that really started me was once in school. One of the teachers left her pocketbook on the desk and somebody took it. I didn't take it but everybody thought I did. Even my father believed it. Oh, he forgave me, but he believed it. That made me sore. I always wanted money. If people were going to think like that about me anyway, I thought I might as well go out and take what I wanted.

"If I had gone the other way, though, I think I would have been a sheriff. If I had been out in this country in the old days when the U. P. tracks were going through, I would have been either a sheriff or a gunman.

"There isn't so much of a kick in this kind of life as you think before you get into it. But after you start you are in with a gang and you can't stop."

II.

In reply to a question as to whether he ever thought about the other fellow's point of view:

"No, that never bothers me. Why should it? Everybody takes what they can get in life. It's dog eat dog. It's always been that way. Back in the old days they had their kings and strong men. The trouble with me is that I was born too late. If I'd only been born in the middle ages I would have had a castle and been called baron."

(I know, James, but if you took a man's money in a hold-up and then found out afterward that he didn't have enough to pay his rent, wouldn't that worry you?)

"Oh, of course! I never bother a working man. When I rob a filling station or a bank the insurance company stands it. I wouldn't take anything from a fellow I knew needed it.

"I've never felt like I was doing wrong. It's all a game and everybody plays it. What's the difference whether you are a gunman or a stock broker? I try to take what I want and they try to get me. It takes a lot of brains to keep on going. You've got to be right every time. If they are right just once, they've got you.

"Of course I know I ought not to have done what I did this time. That's made a lot of misery. It's got my folks in a lot of trouble.

"If you keep cool you don't have to kill anybody. It's only when a fellow gets nervous that anything like that ever happens. Even if you have to shoot you can hit a man in the arm instead of killing him.

"I don't get any kick out of holding a man up. But I want the money. And afterward it is fun to read in the papers about some fellow being held up and the police not having any clew. Once I ran a stolen car out into a lake. The next day I watched them drag the lake for my body. I got a big kick out of that.

"No, I don't worry about death. I've seen a lot of it. I've seen several men put on the spot. When they know what's going to happen some of them get nervous and go all to pieces and beg. Others keep

cool and 'go out' just like they were walking through a gate. I'm afraid of being cut, though. I'd run from a knife. I guess all Americans are like that. After you've been shot once some way you aren't afraid. I was shot through the stomach in a hold-up in St. Louis. They put me in the hospital. They thought I was going to 'go out' so they didn't put a guard over me—but they didn't think I'd 'go out' the way I did. I went out through a window.

"I had twenty-five years facing me then. I might have stayed and taken that 'rap'—I had a lot of fellows after me outside—but I was afraid of being beaten. Those police down there aren't any better than the ones they arrest. They aren't very smart either. They never get a fellow unless he breaks a leg or something. Then when they do make an arrest they try to pin everything onto that one fellow. If he won't confess they beat it into him. I was afraid, so I got out. It might have been better if I had stayed. Then I wouldn't have gotten into this.

"No, I don't want to get away now. I'll take this 'rap'. If I got away I'd probably have to kill somebody else. I've caused enough misery in this world already. I'd better not be where I can make any more.

"I don't feel sore at the sheriff here. He is a fine fellow. He treats me right, and anyway he is just doing his duty. It's only when a cop gives me a dirty deal that I get sore. It's their business to catch us if they can. That's their job."

III.

(Here I asked if the fear of punishment ever held him back.)

"No, that never stops anybody. You don't intend to get caught. But it does make you think. I know once I wanted some money and I was debating whether to rob a filling station or to try a bank job. I knew if I got caught I would have to take a stiff 'rap' for either one, so I took the bank job. I got nineteen hundred dollars out of that job. There's no use running the risk for a few dollars.

"No, I've never had much use for religion. Most gunmen are Catholics. That's such an easy religion for them I guess. All they have to do is confess. I can't understand the Bible. My folks used to point out to me some boys who always went to Sunday school. My folks thought they were models. I knew what those fellows did. It made me disgusted. I saw a lot of hypocrites in the church. I used to think there wasn't anything to this religious feeling people say they have. I thought they just pretended to have it. I can see now that I was wrong there. But I can't understand it. I never felt that way.

"Yes, I believe in God. You have to. Things don't just happen. But I don't know much about him. There isn't any revenge in God. That is just in men.

"You always have to pay for everything. That's the way I figure about the state now. I'm going to pay.

"I never cared for girls like some fellows do. I've had lots of girl friends and I like to go out with them—but I never felt mad if another fellow took them away from me—not unless he insulted me. I used to go with some high society girls. I bet they got a big kick when they saw my name in the papers."

After this James and I talked together for a long time on the desire for self-expression and the will-to-power. I spoke of the two ways of conquering in life, through violent means or through non-violent means, through the force of guns or the force of a conquering love. James could see the point. He believes in brotherliness within the small circle of his own gang and he has a rigid code of honor which operates within that circle. He is of the opinion, however, that a completely brotherly world would be a dull place to live in. He says that he lives for today. He thinks he couldn't get any thrill out of working for an ideal world because that is something too far in the future. He complains of not having the ability to hold his interest long on one thing. Life, to James, must be a succession of interesting incidents—hence his need for money and his "thrill" philosophy.

IV.

Since setting down the foregoing account of my first interview with James I have paid him several visits. The following bit of his conversation comes from one of these later visits.

"I feel sorry for that kid they've got down in Gates City. You know, that fellow that killed that policeman down there. He went all to pieces when he knew he was going to swing. He kept hollering, 'They can't hang me! They can't hang me!' We were in the same jail but they wouldn't let me see him. I never knew him, but he used to live down where I came from. He told them he used to see me in the roadhouses. You see, he is younger than I am. I guess I was one of his heroes. That's the trouble. Everybody used to make heroes of us. The waiters in the roadhouses used to give us tables where everybody could see us. Then when patrons came in they'd point us out as gunmen. Then we'd throw our coats back so they could see our artillery. Lots of people came to those places just so they could say they had been associating with gunmen."

Leadership

I THINK that when He toiled towards Calvary,
'Twas not the burdening cross that weighed Him low,
Nor beckoning crown of thorns, nor wounded feet.
He bore the agony of one who sees
The vision of his God through lowering skies;
Divined Him, too, in thieves and torturers,
But knew that they, these moiling sons of men,
Befogged and clamorous, saw only clouds,
Nor dreamed their closeness to the Son of God.
"Father, forgive them—they know not what they do."

ELMA NIPHER DAWSON.

BOOKS

Meet the Methodists

METHODISM IN AMERICAN HISTORY. *By William Warren Sweet. Methodist Book Concern*, $3.00.

WITHOUT pausing to verify the assertion by extensive bibliographical research, one may say with confidence that no American denomination has told its own story more fully or more frequently than has the Methodist church. Methodism has always enjoyed sitting for its picture—partly, no doubt, because it is conscious that it is a good subject. So it has had no false modesty about preserving the lineaments of its past and recording the glory of its present.

But a new era in denominational historiography has been ushered in during the past few years, and Professor Sweet is one of the men to whom the credit is due. The distinguishing feature of the new method is so simple that it is a wonder it was not discovered sooner. It is merely that the history of a denomination should be written by someone who has the conscience and the training of an historian. This takes it at once out of the classification of the literature of promotion and propaganda and makes it a legitimate and valuable part of the record of the whole Christian enterprise—indeed, of the whole cultural enterprise. The change is comparable to that which has recently been giving us national histories (like those of Beard and James Truslow Adams) which depict the contribution of America to the world's progress and represent the events within a limited area as an integral part of the stream of the world's history, instead of textbooks designed to foster a blind and bigoted nationalism. It is good for Americans to read "The Epic of America" and for Methodists to read Sweet's "Methodism in American History;" but it is equally good for Englishmen and Frenchmen to read the former, and for Presbyterians and Roman Catholics to read the latter. I would like to see one of the book clubs make a denominational history of this sort its "book of the month," to signalize the fact that the history of a denomination when intelligently written can be a valid contribution to the history of civilization and not merely a means of keeping up denominational morale.

Since I am not a Methodist, it is this wider appeal of Professor Sweet's book that strikes me most forcibly. But if I were a Methodist, I think it would stimulate my loyalty as well as gratify a very proper desire to know the facts about the particular line of Christian tradition with which I was most intimately associated. The origin and growth of the Methodist movement in America is a thrilling theme. Its prompt adjustment to American conditions is a wonderful illustration of adaptability to new conditions. For example, in 1776 the Methodists in Virginia were protesting against the proposed disestablishment of the Anglican church, of which they still felt themselves a part. Three years later they were acting in harmony with the Baptists and Presbyterians in urging the separation of church and state. Wesley's own practice of perpetual itineracy served as a pattern which, modified to meet American conditions, furnished the method by which the Methodists did their tremendous work in the evangelization of the westward moving frontier.

Every problem which the Methodists confronted—the organization of institutions, the questions of slavery, secession, reconstruction, temperance, and the newer issues of war, social reform, economics and international and racial relations—is a problem with which the whole body of American Christianity has had to deal, and the record of their dealing with these issues is an important part of a story much larger than their own.

I think it is safe to say that this will be the standard history of American Methodism for several years to come.

W. E. GARRISON.

The Unchanging East

L'ORTHODOXIE. *Par S. Boulgakoff. Librairie Felix Alcan, Paris,* 15 *fr.*

ORTHODOXY here refers, of course, to the doctrines of the Eastern church. The author was formerly a professor in the university at Moscow, and is now a professor in the Russian Institute of Orthodox Theology at Paris. In this brief treatise he gives a clear and concise account of the beliefs and attitudes of that great division of Christianity which is sometimes called Greek, as distinguished from Roman and Protestant, but which in reality is itself divided into many national sections of which the Greek is only one.

Theological transcendentalism reaches its climax in "Orthodoxy." Paradoxes abound in the exposition. "The church exists independently of its historical origin." But "for us and in us, in our temporal existence, the church has a history: it dwells in history." The resolution of these opposites is found in the view that "the eternal, unchanging, divine essence of the church appears in the life of this age as an historical manifestation." That is to say, a pre-existent and eternal church is conceived as achieving incarnation in a mundane institution, as the pre-existent and eternal Christ was incarnated in a human personality at a particular time and place. Similarly, the Bible is the Word of God, "a mysterious organism," "an eternal constellation which shines beyond us in the skies;" but it is also the word of man, its study may be pursued by methods of critical scholarship, and its meaning is so much too great for any one man to grasp that it must be guarded and transmitted by the whole church, as the tradition of the church. The church being what it is, "the tradition cannot be out of harmony with the scriptures."

The many churches which claim to have the truth cannot all be *the* church; and it will not do to say that they are all parts of the true church, or imperfect embodiments of one eternal and invisible church which has no perfect incarnation. "Orthodoxy is the unique and true church." How can unity among the churches be attained? The way is clear: "by the entrance of the Christian communions into the bosom of Orthodoxy"—and this not on the basis of agreement upon a minimum of common faith, but on the basis of a maximum. "That maximum is Orthodoxy."

This book ought to be read carefully by those Anglicans who think that there is a hopeful prospect of union between Anglican Episcopacy and Oriental Orthodoxy. They will at least see what is expected of them, for the author not only asserts the necessity of accepting the Orthodox position in toto, but gives a sufficiently full statement of that position with regard to dogmatics, worship, mysticism, organization, and relation of church to state.

W. E. G.

Books in Brief

TWO SAINTS: ST. BERNARD AND ST. FRANCIS. *By G. G. Coulton. The Macmillan Company,* $1.00.

No more need be said of this little volume than that it is a reprint of two of the best chapters of Coulton's monumental and

famous work, "Five Centuries of Religion." Coulton is critical of monks—especially those of the three centuries following Bernard and Francis—but he is as deeply appreciative of the nobility of these two great saints as he is critical of the subterfuges by which their professed followers evade the rules which they professed to maintain.

THE RISE OF AMERICAN CIVILIZATION. *By Charles A. and Mary R. Beard. Revised edition, one vol. The Macmillan Company,* $3.50.

This book was so important when it was first published five years ago, and has been so popular ever since, that the appearance of a new and enlarged edition at a lower price is an event. The contents need no more praise than they have already had, though they deserve it all. And as to quantity—nearly 1700 pages in one not very expensive volume. One new chapter and part of another bring it down to date.

CANDELABRA. *By John Galsworthy. Charles Scribner's Sons,* $2.00.

No scrap of writing by John Galsworthy should be allowed to perish. His recent death makes even his ephemeral productions seem precious. This volume is a collection of occasional pieces—some essays not previously put into books and a number of addresses—all well worth preserving. The thing about Joseph Conrad, for example, is beautiful and moving. Galsworthy was, he said, the last survivor of those who knew him both as sailor and as writer. This, and all the others no less, reveals a wisely contemplative spirit, a mind both penetrating and serene, from which there seldom came a paragraph that will not awaken reflections by the reader.

HOW TO BE HAPPY ON NOTHING A YEAR. *By Charles A. David. Bobbs-Merrill Company,* $1.50.

It can't be done. On nothing a year one cannot even buy cheerful little books like this which contain the directions. But those who can buy it (or borrow it from those who can) will find it a help toward availing themselves of many common resources of satisfaction which cost nothing at all.

TWO COMMUNICATIONS

Coe vs. Niebuhr

EDITOR THE CHRISTIAN CENTURY:

SIR: Whenever men set about removing any of the old, major ills of society, such as war, race conflicts, and economic inequality, someone is sure to object that "Human nature being what it is, you are undertaking an impossibility." We are told that we do not and cannot wholeheartedly want to succeed. We do desire less of the evils in question, and this desire moderates our ferocity or our earthiness, but in the final pinch—so it is claimed—we always prefer the perquisites that we think these ancient man-ways procure for us. This view of human nature regularly arrogates to itself the distinction of being realistic—realistic not in the shallow sense of enjoying the discovery of human frailties, but in the deep sense of seeing facts just as they are, and reasoning about them uninfluenced by the flattery of self to which mankind is prone. This is a claim that these men have reached a climax of virtue. In spite of their generally depressing outlook upon our species, they affirm that at least one of our old idealistic dreams—that men should be completely honest where honesty is most difficult—can be fulfilled!

This role of realist has been assumed by some forms of Christianity in their doctrine of depravity. But alongside this doctrine there has been the countervailing one that divine help, available generally or at least in crises, can empower us after all to be and do what the pessimistic realist holds to be impossible. Consequently, the "human-nature being-what-it-is" argument has seemed to say, "Where is now thy God?" The reply has been some sort of defense for human nature that justifies grand hopes for the race. But now comes Reinhold Niebuhr's thesis (in "Moral Man and Immoral Society") that, though nothing in human nature need limit our hopes for human conduct when we act as individuals in relation to near individuals, no corresponding hope is permissible with respect to the conduct of organized societies towards one another or towards individuals. Society is unjust, and it must remain so, though its immorality can be to some extent voluntarily limited or restrained. The hope for a redeemed society performs a valuable service as a palliative, but at best it is only a serviceable illusion. It appears to follow that the conduct of any Christian who shares Niebuhr's realism must compromise between two principles that are known to be incompatible—the law of unlimited goodwill in individual relations, but in the economic and the political order goodwill plus illwill. When social crises occur, from now to the end of the world, the main control of affairs will be turned over to sheer, halterless force, and good men will concur therein.

The validity of this theory hangs upon a single thread. As Niebuhr constantly reiterates, all depends upon a question of fact as to human nature—a narrow range of fact, as it turns out. For, having granted that genuine, even self-consuming goodwill is possible, he maintains merely that we have not sufficient capacity for imagination to apply this goodwill in large scale relations; we cannot vividly realize the weal and the woe of far-away men. If, then, Niebuhr fails to establish the alleged limitation of our possible, not merely actual, imagination, his theory of society will require fundamental revision. Is his psychology of the imagination, then, scientific? Did he find it already established by research? If not, has he himself adduced the necessary evidence?

Before examining his proffered proof, we may well pause at the title of a book that places "man" and "society" in antithetic relations to each other. The whole trend of psychology and of anthropology is against such an antithesis. That we attain to individual, personal life through social processes, and not otherwise, is definitely established. The moral character that one achieves is more a gift of society than it is an individual creation. The ethical stream does not flow merely from the individual towards social organizations; it flows also from them to the individual. Niebuhr's condemnation of our organized life is itself less an invention of his own than it is the focalization and intensification of a self-condemning process that already is going on in the social order by means of social organs. Consider, for example, that modern states are officially against war even when they rely upon it, and that our economic leaders accept the responsibility for general wellbeing even when they make it impossible.

Imagination as well as conscience acquires most of its content and habit, not from any vague natural gift nor from isolated self-communing, but from experience within a social matrix. There is a reasonable presumption, then, that the actualities of social interaction, however broad the scope of it, will tend to be reflected in the thinking of all members of society. We are in the midst, in fact, of an enormous widening of the horizon of the common man. The radio reaches the hut on the plains or in the desert. When the world war was going on, plain villagers in the interior of China were found discussing the course of it. It is fair to ask, indeed, whether the limit that this book ascribes to us is not already transcended in the book itself. Niebuhr, at least, does feel with and for men with whom he can have no individual or near relations; if he were in charge of the political state or of the economic process, it would not be ruthless but humane. How did he come by this ability thus to transcend in imagination all narrow worlds? In minor degree by virtue of superior native endowment, but mostly through experience or education broadly conceived, the very process that he declares cannot produce it.

What, then, are the grounds that he offers for this "cannot"? Is his psychology of the imagination scientific? Has he taken it over from technical psychologists, for example? He does not claim to have done so, nor does he cite researches upon the point.

He leans upon psychologists somewhat when he discusses instincts and impulses, but apparently not when he comes to the specific treatment of imagination. Evidence from child psychology that the present limitations of our social outlook are induced by early experiences does not interest him. He ignores experiments made repeatedly in recent years with respect to modifications, even in adult life, of social prejudice and social inertia. What, then, is the ground for his absolute "cannot" of the imagination? He seems at times to assume that when once attention is called to the matter, anyone can see that the fact is as he alleges it to be. For the rest he relies upon the cumulative force of instances in which impulse was strong and imagination weak. This, and nothing more. Upon this tenuous filament, which is no part of science, he hangs a weight that only a cable could sustain.

It will not do to argue directly from precedents in human conduct to limitations in human nature. Even if government and industry heretofore had uniformly been unjust we could not properly conclude that they must always be so. For, first, we are dealing here with probabilities only, and nothing is statistically more certain than that something improbable will happen; and, in the second place, we are dealing with what is patently an evolutionary order in which the emergence of unprecedented variations or mutations is to be expected. Our social precedents, taken one by one, do not flatter us, it is true; nor, taken in their totality, do they make any kind of future progress certain; but they do leave open the door of hope. If, instead of looking backward over our human record, judging it from today's standards, we could look forward from the standpoint of a thousand generations ago, weighing history-to-be by the standards of that day, we should regard many things in our present society as too good to be true. The Niebuhrs of that stage of culture would declare that men could not even desire what is for us commonplace good. We have, indeed, no proof that society will or will not attain any ethical goal that now is distant; we can only choose whether to aim high or to aim low. Yet there is in history some sort of precedent-smashing power, an ethical creativity, that justifies keeping open "the soul's east window of divine surprise."

Niebuhr's temptation to close this window springs, paradoxically enough, from the intensity of his desire to keep it open. That is, he feels so keenly the constant frustration of our Christian ideals for society that he loses confidence in human nature. It is characteristic of his mind to "go the limit" with an ideal, but also to "go the limit" with disappointment when it is obstructed. He is both intellectually and emotionally attracted towards absolutes, but often his absolutes turn out, Hegel-wise, to contain their own opposites. His treatment of the Christian law of love is an instance. As it is formulated by Jesus it requires me to love myself as I love my neighbor, to do as I would be done by, hence to calculate and plan, to take circumstances into account (my own and others'), and to balance probabilities against one another, all in the interest of a common good in which I am to share. Niebuhr first turns this complex of acts that are relative into an absolute. He identifies Christian love with absolute disinterestedness, an utter giving of oneself without weighing the consequences to anybody—a process that would spoil any voluntary beneficiaries of it. Here love becomes impulsive rather than voluntary, and it tends to end in a contentless emotion—an emotional absolute.

If we point out that such love has no ethical "punch" to it, Niebuhr admits the fact. "The religious ideal in its purest form," he says, "has nothing to do with the problem of social justice." But this brings him up smack against the ethical necessity of transcending this kind of religious ideal. It should be transcended by forthrightly saying that the "love" that he mistakingly calls Christian, if it existed, would be a nuisance. But he thinks it sublime, and therefore he regards as inescapable tragedy the fact that it won't work. Instead of ethically revolting against the religious emptiness that he takes to be absoluteness, he subjects himself to the tortures of a divided loyalty. Thereupon, the attraction of sharp antitheses and emotional absolutes leads him to turn our ethical finiteness with its uncertainties into an anti-ethical absolute. The inevitable and everlasting ruthlessness that he attributes to human nature is not a fact, it is an experience of relativity that is being turned out of house and home by a pseudo-experience of the absolute.

Claremont, Calif. GEORGE A. COE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. George A. Coe is a liberal spirit of remarkable penetration and insight. The clarity of his vision and the acuteness of his social analyses to which we are all indebted have driven him into the left wing of the liberal camp. His recent article on violence was a good sample of his realistic thinking. If therefore he falls, as he seems to me to do in his criticism of my book, into the old liberal illusions, we may regard that phenomenon as a proof of the tenacity and stubbornness of a dying liberal culture. The individualistic, the rationalistic and the optimistic illusions of liberalism, which are badly in need of correction on both the religious and the political side, are all apparent in what he has to say about my analysis of the social problem.

In agreement with all liberalism Professor Coe challenges my contrast between individual and social morality. In doing so he makes the contrast more absolute than I intended. I do not regard the individual as moral and society as immoral, though I chose that title for my book for pedagogical purposes. My pedagogical purpose has been crowned with dubious success, for I have even been accused of being a Rousseauist, which is about as far from my analysis of human nature as anything could well be. Society, in my opinion, merely cumulates the egoism of individuals and transmutes their individual altruism into collective egoism so that the egoism of the group has a double force. For this reason no group acts from purely unselfish or even mutual intent and politics is therefore bound to be a contest of power. It is not impossible both to direct and mitigate this contest of power by rational and moral force and Dr. Coe therefore indulges in a clear perversion of my thought when he ascribes the conviction to me that "when social crises occur from now to the end of the world the main control of affairs will be turned over to sheer halterless force."

My conviction runs in just the opposite direction. I believe that once rational and religious idealists stop fooling themselves and recognize the basic fact of a social struggle in society they will be the more able to direct it morally and rationally. I devote several chapters to the relation of the moral to the coercive factors in politics. Yet liberal critics accuse me of believing in "sheer halterless force" to use Dr. Coe's phrase, or "brute power," to use Dr. John Haynes Holmes' word.

Dr. Coe seeks further to invalidate my distinction between individual and social morality by suggesting that I do not do justice to the social derivation of individual personality. That is a very curious argument. Only a fool would deny the social character of personality. But does the fact that I learn unselfishness in my family make the family unselfish in its relation to the whole of society? Or does the moral quality of an individual's devotion to his nation guarantee the unselfish purpose of the nation in its appropriation of that devotion? A society can teach me unselfishness without being itself unselfish. It can contribute to my social insights without obeying them. I would not deny that the intelligence of, let us say, a Chicago university graduate is a social product. But that does not prove that Chicago as such is the basis of his conscience or that he ought not have social purposes which are in conflict with the prevailing morality of Chicago politics. My eye is organic to my whole body, as my intelligence is organic to the society which produced me; but it does not follow that my foot is as sensitive to light as my eye, or my society as sensitive to justice as my conscience.

Dr. Coe thinks that my theory of the limits of human imagination hangs upon a single thread and that I have no psychological proof for it and that if I have such proof I do not adduce it. (Incidentally the fact that I ascribe the immorality of societies to the limits of imagination in individuals ought to convince Dr. Coe that my contrast between individuals and society is not as sharp as he makes it.) What about my proof for this limit of

the human imagination? Does it hang upon such a narrow thread? If I should seek for support for it in psychology I would find it in the emphasis of psychology upon the force of subconscious impulse which conscious intelligence never completely controls. The psychologists are not unmindful of the fact that we are more anxious to justify our impulses than to check them. They know what "rationalization" means. Unfortunately they are often incurable optimists who imagine that if we will only adopt their particular type of analysis we will completely master our unconscious egoistic impulses. They do not see how this tendency toward hypocrisy cumulates in society until it becomes a factor which must be regarded as possible of modification but not of elimination.

One cannot always turn to psychologists, not even to social psychologists, to secure the most authoritative data on collective behavior. They are frequently too individualistic in their approach to understand it. One must turn to economists and to political scientists and to historians. All these sciences are based upon convictions which Dr. Coe regards as a "single thread" in my argument, i. e., upon the conviction that human collectives act egoistically. Indeed this truth is axiomatic in most of the social sciences. There are a few sociologists who think that this collective egoism will disappear just as soon as all men have become the beneficiaries of a new educational process by which they are to be socialized. But upon the whole, social science solidly supports my argument, particularly of course the science of history.

The rationalistic illusions of Dr. Coe's liberalism become fully apparent in his suggestion that "the self-condemning process which is already going on in the social order" means that society is becoming moral. "Consider, for example," he declares, "that modern nations are officially against war even when they rely upon it and that our economic leaders accept responsibility for the general welfare even when they make it impossible." Hypocrisy, in other words, is the harbinger of ultimate virtue. Our reason tells us that we ought to promote the general welfare but we fail to do so and escape our duty by simulating obedience to it. But the fact that we have recognized our duty proves that we will ultimately do it. So runs the argument. The rationalist has so much confidence in the power of reason to control impulse that he fails to see that the tendency to use reason to justify egoism in terms of the general good rather than to check egoism is a perennial characteristic of the moral life. I do not say that it cannot be reduced, but it cannot be eliminated, and political realism must regard it as a permanent factor. "The good that I would do I do not do," said the apostle Paul and thereby spoke more honestly and truly than the rationalist who overestimates the power of reason to create virtue.

Dr. Coe's individualism becomes apparent when he declares: "Niebuhr at least does feel with and for men with whom he can have no individual or near relations. If he were in charge of the political state of the economic process it would not be ruthless but humane." I appreciate the compliment but am forced to reject nine-tenths of it. I do not deny that imaginative rulers can qualify the morality of nations. But to imagine that they can reverse the impulses of nations which are determined by the limits of collective imagination is to confuse individual idealism with the realities of politics in typical liberal fashion. Our most responsible political leaders did not want to insult Japan with the Japanese exclusion act. They were powerless before the power of race prejudice. More social intelligence would have mitigated that prejudice but it would not have completely eliminated it. A good ruler may be partly animated by high ideals but he also becomes the tool and victim of what the Germans call "Staatsraison," i. e., of the will-to-power which resides in every human collective. When a monk becomes a bishop he ceases to be a monk, for the will-to-power is not absent even from the religious community.

Dr. Coe's optimism finally expresses itself by resorting to the evolutionary hope. We are dealing, he declares, with "what is patently an evolutionary order in which the emergence of unprecedented variations or mutations is to be expected." If he means by this that he expects human nature to change by some new emergence, that is purely a religious and not a scientific hope and I would prefer to express my religious hope in other terms. There is no scientific proof that innate human intelligence has increased since the dawn of history. There has of course been a cumulation of social experience and intellectual discipline. I place some hope in that because I think it will teach us how to build an ordered and decent society, not by vainly hoping that selfish men will become unselfish but by placing every possible social and inner check upon their egoism. By recognizing that men will remain selfish to the end we will be saved from the errors of both a liberalism which wants to achieve political ends by purely ethical means and a radicalism which hopes to achieve ethical ends by purely political means.

Conscience will not create justice if it does not operate to create an equilibrium of power in society. That is a political problem. But an equilibrium of power (as for instance in a classless society) will never obviate the necessity of strengthening an inner religious check upon egoism. That is why both liberal and communistic utopianism must be resisted. The root of both types of utopianism is the faith that human nature can be completely socialized either by education or by a change in the social structure.

In dealing with the inner ethical problem there will always be a place for the Christian law of love. Dr. Coe thinks I interpret it in terms too pure and that I should be satisfied with the ideal of mutual love and forget the idea of disinterested love, which he thinks is a nuisance and which I regard as sublime. That interpretation seems to me to evade the whole profundity of the moral problem. It is precisely because mutual love has the root of selfishness in it that it lends itself so readily to a justification of egoism if it does not stand under the scrutiny of the higher ideal of disinterested or sacrificial love. I do not regard it as a "tragedy that this love won't work." It does work as an ideal which constantly reminds us of the alloy of egoism in every mutual relation and saves us from the hypocrisy of believing that we are unselfish when we affirm the interest of another in order that he may affirm our interest. This ideal is absolutely necessary for the preservation of the highest inner check upon egoism. It fails to work only when it is assumed that an inner check upon egoism is enough.

This error is accentuated when it is applied to behavior of groups who have only the most rudimentary inner checks upon their collective egoism. The moral ideal of disinterestedness becomes discredited when it is assumed that social justice must wait upon the achievement of unselfishness on the part of the selfish. Their selfishness must be resisted. But this political necessity does not invalidate the ideal of disinterestedness as a moral ideal. It is the only moral ideal from the perspective of which egoism can be fully recognized and morally checked.

Dr. Coe is quite in error if he thinks I am excessively disappointed in human nature or its possibilities. The idea that I am a defeatist has come from my liberal critics and is not my own suggestion. I would rather agree with a European reviewer who writes: "There is not a line of defeatism in this book. It seems defeatist only from the viewpoint of liberal illusions."

New York City. REINHOLD NIEBUHR.

CORRESPONDENCE

Anno Domini, 1933

EDITOR THE CHRISTIAN CENTURY:

SIR: So sorry to trouble you again in the prohibition controversy growing out of my first letter. But this seems sensible and necessary. Through a strange inadvertence, Mr. Devoto, literary secretary of the Salvation Army, in your issue of February 15, got me confounded with your Denver correspondent. Referring to the latter's intimation that Miss Booth was discredited by other leaders of the Salvation army, he goes on to say, "Mr. Geistweit is thinking of the alleged testimony ascribed

to Col. William S. Barker," etc. No. I stated my absolute confidence in Miss Booth; that was omitted in my letter in the interest of space. The Denver correspondent's name should have been used.

Since The Christian Century is outstandingly and unceasingly fighting this battle for prohibition, you may be interested in the following startling paragraph in the Los Angeles Times, of February 20. Speaking of the agitation of school teachers against reduction in salaries by the state of California, Miss Berenice Johnson said: "And all the time there was a bill for repeal of the law providing that children less than ten years of age shall not visit saloons, and that minors shall not be served drinks in a saloon . . . There was not a single protest against this bill, which is numbered 486 and is called the Jones bill. . . . When I asked one of our state assemblymen how about it he replied that the saloons are coming back, and men want the privilege of sending their boys and girls to get a bucket of suds when they came home from work too tired to go themselves."

This in the year anno domini, 1933. We are going to lower depths than the saloon went in its lowest days; the doors are flung wide open to the children. And according to Miss Johnson *no one seems to care.* Yet evil sometimes overreaches itself.

San Diego, Cal. W. H. GEISTWEIT.

President Pendleton on Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems presumptuous for one whose knowledge of missions is limited to review "Rethinking Missions." Such little personal knowledge as the present writer has is confined to Japan, Korea and China, and was obtained by a very brief but rewarding trip through these countries nearly fifteen years ago.

Reading the report as a whole, one cannot fail to be impressed by the intellectual honesty, the breadth of vision and the courage of the commission. If one is inclined to resent or even to question the justice of its strictures, one must not forget that it is an appraisal and as such it should be critical and should recommend the cutting away as with a surgeon's knife what is believed to be unavailing and perhaps menacing to the goal of Christian missions.

The weaknesses pointed out are almost exactly those of the churches and the educational institutions of our own country, and it is to be doubted whether an appraisal similarly constituted would find so little to deprecate and so much to praise in the work of the church and of education in the United States. The heartening aspect for the field is the fact that the report sets up a standard for all which is found already among a few and should not therefore be impossible of attainment for the many. In emphasizing the need of leaders superbly equipped, the report may have failed to point out the equally important need of helpers of perhaps less equipment but animated by the same fineness of spirit. Doubtless this is due to the fact that the commission sees this important service ultimately met by native workers.

One of the most difficult as well as the most necessary lessons for leaders in all great tasks to learn is that their ultimate success is measured by their capacity to make themselves gradually but finally unnecessary to the work committed to them. Such are the leaders who promote true progress in any adventure.

The ten conclusions summarizing the findings of the commission are sound in the judgment of the writer, and should engage the support not only of the field workers and the mission boards, but also of laymen everywhere. If these recommendations seem impossibly radical, it should be remembered that they are offered as a goal to be worked toward with full appreciation of what has already been accomplished and with a courageous looking forward to greater achievements. They present a constructive plan for the future of missions, and they will make a strong appeal to the coming generation. Certain parts of the report will doubtless be open to serious criticism. The present writer is not competent to discuss the theological questions raised. The fact remains that it is a most stimulating document, and not the least of its contributions is the fact that it advocates with no uncertain voice the continuance of Christian missions. When a commission of such outstanding ability recommends unreservedly the continuance of Christian missions, no one can refuse to believe in their value nor fail to contribute to their upbuilding. "Rethinking Missions" should bring new friends and larger contributions to the cause.

Wellesley College, Wellesley, Mass. ELLEN F. PENDLETON.

The Question Box

Is there any basis for the doctrine of the descent of Jesus into hades and his preaching the gospel to the "spirits in prison" there, other than the passage in 1 Peter 3:19? What is the meaning of that passage?—C. L. B., Houston, Tex.

A PART of the literary background of the writers of the New Testament was the body of apocalyptic writings which took form during the three centuries from 200 B. C. to 100 A. D. Of that material the book of Enoch was an important document. It was based on the passage in Genesis 6:1-8, and dealt with the transgression of the disobedient angels and their confinement in the underworld. To them, according to the tradition, Enoch was sent as a messenger of warning and hope, and around his character an entire body of legend gathered. The Jews and the Jewish Christians were greatly influenced by those narratives, and attributed to the patriarch translation to the presence of God and escape from death. It will be observed, however, that the statement of the text in Gen. 5:24 is merely that Enoch "walked with God" (i. e., was an upright man), and that he disappeared, "for God took him" (i. e., he died). It is the author of Hebrews (11:5) who construes this to mean translation. The writers of Jude and 2 Peter were strongly impressed by the apocalypses of Enoch and others of the same order.

This would seem to throw light on the passage in 1 Peter in which the evangel to the fallen angels, the "spirits in prison," is mentioned. This mission is quite in harmony with the preaching of Enoch, but is unrelated to any part of the work of Christ recorded elsewhere in the scriptures. Dr. Rendall Harris has offered the suggestion that the word "Enoch" has been dropped in some manner from the Greek text, and that the passage should read, "In it (i. e., the Spirit, referred to in the previous verse) Enoch went and preached even to those spirits that were in prison who had once been disobedient, when in Noah's time," etc. This is Dr. Goodspeed's reading, and the same suggestion is adopted by Dr. Moffatt who translates the passage, "It was in the Spirit that Enoch also went and preached to the imprisoned spirits who had disobeyed at the time when," etc. It is probable that when the new revision of the New Testament appears this suggestion will be embodied in it.

By this simple expedient one of the most baffling texts in the Bible is cleared up. Of course such an emendation plays havoc with whole volumes of sermonic and commentary speculation regarding the postmortem evangel of Jesus to hades. The church fathers took full advantage of the opportunity it offered. Treatments of the doctrine of the mission to the dead are found in the Shepherd of Hermas, Irenaeus, Marcion, Tertullian, Origen, Eusebius and Ignatius, as well as in the writings of many theologians since. And although the sentence in the Apostles creed, "He descended into hell," merely refers to the entrance of our Lord into the realm of departed souls, it has been the basis of elaborate and fantastic theories regarding the redemption of pre-Christian, pre-Mosaic and antediluvian humanity. The adoption of this amended reading by such seasoned scholars as Dr. Harris, Dr. Goodspeed and Dr. Moffatt, and its approval by many others, affords a hint of the continual clarification and enrichment of the scriptures taking place as the result of scholarly researches and fresh literary and historical data.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

British Opinion Against Japan

Attack on Jehol Brings Demand for Arms Embargo — Churchmen Oppose Death Penalty—Seek Air Disarming

(*British Table Talk*)

LONDON, Feb. 21.—There is grave news from the east today. Japan is reported to have taken the first steps to make open war in Jehol. Some things may be said without any hesitation by anyone who reports the mind of Britain, so far as that can be gathered. Mr. Winston Churchill has put what he calls the unfashionable view. He did not think the league should quarrel with Japan. In fact, he seemed to urge that the league has a great work to do in Europe and it is a noble instrument, but the far east is remote from its sphere of influence. He proceeded to set Japan over against the dark menace of Russia and the chaos of China.

This is an unfashionable view. For the most part, opinion here is on the side of the Lytton report. There is no movement in favor of carrying this out by force of arms. But there is a strong feeling that the nations in the league should put an embargo on the supply of arms to a nation which so evidently ignores the judgment of its fellow-members of the league.

It is with China itself and its future development that farsighted thinkers are occupied. "The fundamental fact is the collapse of the old China," says Mr. Gilbert Murray. "The problem is the birth of the new China." Nothing is resented more than the plea that intervention in its affairs is justified by the present troubles of China. Rather should the powers stand by that band of statesmen who "are now attempting the restoration of Chinese social order and the stabilization of the Chinese republic."

Nothing should or can be done without the cooperation of the Union of Soviet Republics, and of the American nation.

It is a grave hour and much more is at stake than the occupation of Jehol. But if the nations of the world hold together, the feudal military lords of Japan must change their minds.

* * *

Disarmament in The Air

The British representatives in Geneva are strongly urging disarmament in the air. A committee is meeting to consider these proposals. Mr. Eden has shown remarkable skill in the presentation of his case. It may even prove that the proposals which he makes will mark the decisive hour of the conference. It is not an easy task to disarm in the air. What of civil aviation? That cannot be checked; but an airplane made to carry passengers with a little adaptation might carry other things. A convention must be made which will insure two things, that these resources shall not be checked and shall not be used for warlike purposes if war begins.

* * *

Losses Among the Congregationalists

The Congregationalist churches have suffered some heavy losses during these winter days. Edward Powell was the first moderator of the western province, a man of great charm and grace both of character and manners. He had been a great runner in youth—a Cambridge blue—and this distinction was not forgotten by his friends. An excellent preacher and pastor, he became in time the very man to fill the office of moderator.

Tame of Claremont too has died before his time; in the headship of this central mission he was finding full exercise for his gifts.

Robert Mackintosh of Manchester taught for many years in the Lancashire Independent college. He was a scholar who, while still in youth, attracted the attention of scholars by his treatise on "Christ and the Jewish Law"; this was published in 1886. His scholarship was mature at that early date, and to many generations of Congregational students for the ministry he gave his rich learning, and always set a high standard of intellectual honesty.

* * *

The Churches and the Death Penalty

My friend Roy Calvert, who leads with masterly ability the movement for the abolition of the death penalty, has every reason to be encouraged by the meeting in which distinguished Anglicans and free churchmen spoke against the continuance of a method "which has come down to us from an uncivilized or half-civilized antiquity." That was the judgment of Dr. Scott Lidgett. No less severe was the secretary of the Free church council, Dr. S. W. Hughes, who argued that the idea of redemption must go side by side with that of punishment. The first speaker was Dr. Temple, the archbishop of York. If the state takes life it must in some degree diminish the public sense of the sanctity of life. The state must show in public action its sense of that sanctity even of the life of a murderer. The archbishop doubted the deterrent effect of the death penalty. The publicity attached to it might even prove a lure to crime. And as Dr. Lidgett said, "It is contradictory to inculcate reverence for human life by taking it away."

* * *

And So Forth

The episode of the Oxford union resolution, to which I referred last week, has had some sequels. Mr. Winston Churchill regards it as a squalid affair, which reveals the spread of socialist doctrine. Certain undergraduates who resented the resolution entered the union and tore out the offending page. This will be replaced.

EDWARD SHILLITO.

Students Crowd Lenten Meetings

All Groups Unite on Toronto Services—Visser 't Hooft Stirs Interest—No Change on Dry Group Policy

(*Correspondence from Canada*)

TORONTO, March 3.—A notable awakening of religious interest is taking place in our universities. Where two years ago a dozen undergraduates might have been attracted to some religious group, the response today is by the score and in some places by the hundred. One interesting instance of this new life is seen in the University of Toronto where the opening of the Lenten season has been celebrated by a mission preached to the students of the various university colleges by Dr. Richard Roberts. The significance of this effort is heightened by the fact that supporting the project are not only the Student Christian movement and the Student Volunteer groups which always favor work of the kind, but also the fundamentalist organization set up in opposition to the S. C. M. under the name of the Intercollegiate Christian union, whose secretary confessed having undergone a widening of outlook in the Oxford group mission. On the other hand the project is equally supported by the left wing groups known as the Movement for a Christian social order. The uniting of these different and usually conflicting groups in one mission under Dr. Roberts reveals loosening of sectarian or party ties.

* * *

Dr. Visser 't Hooft Predicts European Changes

Previous to this mission a great impulse had been liberated if not generated by the visit of Dr. W. A. Visser 't Hooft of Geneva, secretary of the World's Student Christian federation. In a series of conferences which were largely attended he interpreted the changed world into which the undergraduates of today are about to enter. Both religious and political changes became more clear as they were thus portrayed. He sees in the present Hitler régime in Germany a prelude to the real German revolution in which vast changes will take place in ways that are characteristically German, as compared with the change of 1918 which was a spasmodic revolt directed against the makers of world war. On the other hand Dr. 't Hooft sees a great change taking place in Russia where preoccupation with the prodigious task of industrial reorganization of the soviet union excludes programs of world revolution.

* * *

Social Change

Social Change

Closely akin to this religious movement in the colleges is the surprising develop-

ment of the left wing types of Christian social reforms. The largest hall in Toronto was filled to the last seat with people who had paid for seats, to listen to Miss Jennie Lee, secretary of the Scottish labor party, speak on "Youth and the New Social Order." The meeting was organized by the newly founded Cooperative Commonwealth federation which is by no means formally Christian or even religious. Yet the organizers chose as first speaker Earl Laughtenslager, who declared himself a Christian, indeed as being present to represent the Victoria and Emmanuel college branches of the Movement for a Christian social order. At the close of the meeting the committee called on Miss Evelyn Craw, national girls' work secretary of the United Church of Canada, to voice the response of Canadian girlhood to the call of the speaker.

Such incidents are very significant as showing the creative part which is being played in the reorganization of social thought by the specifically church groups. It would be untrue to suggest that such progressive social trends are characteristic of all communions or indeed of any one communion taken as a whole. But the important fact remains that a non-religious committee, seeking worthy voices, looked in both situations for persons whose position has been won in the church life; and that the church places no obstacle in the way of her officers thus appearing and speaking as Christian leaders in advanced social enterprises.

* * *

Apathy on Liquor Issues

On the same day there gathered in a large hotel the annual meeting of the Ontario Prohibition union. The outstanding facts about this incident were that it drew the largest attendance of any such gathering of recent years and that the assembly represented an average age of not less than 55. This reflects the unquestionable fact that the younger generation has no interest in the political aspects of the liquor problem. Disappointment over our alleged prohibition laws, and disillusion after the adoption of government sale have left the younger generation aloof, detached and skeptical of any propaganda. Rev. Ben H. Spence, a veteran fighter against liquor and drinking habits, has returned from his stay during recent years in the United States, and sought to revive the policies which he represented in the old days here. But the convention with substantial unanimity upheld the present executive in its policy of alert opportunism, waiting for opportune moments to seek specific adjustments in law and administration.

* * *

Changed Church Personnel

Just as my last letter was despatched there passed to his reward Dr. S. D. Chown, for many years superintendent of the Methodist church and a creative leader in the organization of the United Church of Canada. Many impressive gatherings have attested the high place which he held in the affection of the church at large.

Two Anglican dioceses have this month enthroned their new bishops, and Toronto and Hamilton are no longer fatherless.

The announced retirement of Dr. Lloyd C. Douglas, author of "Magnificent Obsession," from the historical pulpit of St. James' church, Montreal, leaves a strategical place to be filled. The ministry of the author-preacher was colorful and stimulating, but could not be expected to appeal equally to all members of the highly diversified congregation with its different age groups in intellectual outlook.

* * *

Lenten Renewal

The growing disposition of churchmen to recognize the appropriateness of the spring season to spiritual reconsideration and reinforcement, is shown by the increased demand for the Canadian edition of the Fellowship of Prayer which goes forth explicitly as for use in "the Lenten season." There is general recognition that this work of Dr. Glenn Atkins is the best yet. The larger communions all unite in daily noon services in the Metropolitan church of Toronto with a leading minister of each denomination responsible each week for the addresses. The general religious awakening here reported must not be ascribed to any one influence—the continued distress, the discrediting of traditional philosophies of society and business, the new sensitiveness to social wrong, and the persistent ministry of the churches in recent years, all have contributed. But the rethinking of Christianity for the new day has yet to be undertaken.

ERNEST THOMAS.

Preaching Values
In the Old Testament
In the Modern Translations

By HALFORD E. LUCCOCK

Professor of Homiletics Yale University Divinity School

When Halford E. Luccock speaks, people listen. When he writes, they read. Each new book is a step in his notable literary progress. Original, versatile, brilliant! This is a companion volume to his "Preaching Values in New Translations of the New Testament."

¶ "Every page is alert, alive, aglow with intelligence and sparkling insight. It would be hard to imagine a book more provocative and suggestive, and it has to do, fortunately, with a part of the Bible that is being neglected in our preaching."—*Dr. Joseph Fort Newton, Philadelphia.*

¶ "The most suggestive single book the preacher can now buy! It is a source book of sermons which is a stimulus rather than a substitute for original work. It is Luccock at his best and this is all that thousands of American ministers ask."—*Dr. Ralph W. Sockman, New York.*

¶ "Through these translations the Scriptures live again, as modern as this month, yet vocal with the truths that are eternal. But the title is a misnomer. These are not values, but imperatives: they cry to be preached, and they kindle the prophetic flame."—*Dr. Joseph M. M. Gray, Detroit.*

¶ "These brief chapters are incisive, informed and stimulating. Here is a fresh approach to biblical preaching which demonstrates that the Old Testament can be intensely real, contemporaneous and human. Such preaching links the centuries together!"—*Dr. Albert W. Palmer, Chicago.*

¶ "Here is new light on old truths, fresh insights, new and inspiring tones and accents. It is not safe to dip into this book after 9 P. M. You will be likely to lose, as I did, half a night's sleep before putting it down!"—*Dr. Merle N. Smith, Pasadena.*

¶ "I have been looking into *Preaching Values in the Old Testament* with keenest anticipation and find it proving equally suggestive as its companion volume. This is high commendation. Dr. Luccock has excelled twice—and I cherish both books as being among the most stimulating I have found anywhere."—*Dr. Paul Scherer, New York.*

Price, net, $2.00, postpaid.

AT THE BETTER BOOKSHOPS

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
Boston Detroit Pittsburgh Kansas City San Francisco Portland, Ore

Berkeley Draws Coast Clergy

Combination of Many Events Brings Large Attendance—Christian Unity League Holds Annual Conference

(Correspondence from California)

SAN FRANCISCO, March 1.—Except for a modest beginning in Oregon, the state pastors' conferences, which have become so popular and useful in the midwest, have found no place as yet on the Pacific coast. This fact serves to enhance the significance of the pastoral conference, which for more than a decade has been sponsored by the Pacific school of religion at Berkeley. It reaches ministers of all denominations, and they come from a constantly widening territory. On account of scant finances there was some fear that this year the attendance might be cut down, but this apprehension proved to be unfounded and the registration ran to more than 300. Several pastors came from southern California, 500 miles away, and the attendance at the sessions considerably exceeded the enrolment.

Central on the program were the Earl lectures which were delivered by Dr. Charles Clayton Morrison of Chicago. He took for his theme "Public Problems and Religion," and on successive evenings discussed "America's Developing Peace Policy," "The Church's Unique Responsibility for Democracy," "The Depression and Religion," and "Nationalism and Christianity." All the addresses were broadcast. An afternoon address by Dr. Morrison, in which he argued for the primacy of the social gospel among first century Christians, aroused much interest. And San Francisco's unique Commonwealth club heard him review the peace movement for the past 15 years under the intriguing title, "Japan's Contribution to World Peace."

Other out-of-state participants in the program were Peter Ainslie of Baltimore, Harold Leonard Bowman of the First Presbyterian church, Portland, Ore., Bishop William Remington of eastern Oregon, and Hugh Vernon White of the American board of commissioners for foreign missions.

Ample use was made of local talent. The Quiet Hour was in charge of G. Percy Hedley, who will leave Pacific at the close of the year to join the faculty at Hartford school of religion; William Frederick Bade gave two addresses on archeology; while John Wright Buckham and Hubert Francis Evans led two of the six round tables, which proved to be a welcome innovation by providing additional opportunity for questions and discussion.

The new gothic edifice of the University Christian church, which is located across the street from the school of religion, furnished ideal facilities for the day sessions, while those in the evening were held in the First Congregational church. The Northern California conference of Disciples held its annual session in Berkeley during the week and thus gave its members unusual values for the costs involved in attendance. It would seem that this example might well be followed by other groups.

* * *

Christian Unity League Meets

Interest in the pastoral conference this year was intensified by the announcement that the Christian Unity league would hold its sixth conference (and its first on the Pacific coast) immediately following. The program took up most of two days and the meetings were well attended, not only by some of those who had been at the pastors' conference, but also by local ministers and laymen who were interested in the subjects discussed. The high point on the program was the administration of the sacrament of the Lord's supper, which was in charge of O. W. S. McCall, pastor of the First Congregational church, and W. R. H. Hodgkin, rector of St. Mark's Episcopal church, Berkeley. The communion address was given by Dr. Peter Ainslie, whose previous utterance on "The Christian Unity League and Its Program" set the pace for the entire program. A unity hymn, written by John Wright Buckham, was sung at the communion service.

The number and vital character of the issues discussed is apparent from the following: "Oxford Group Movement and Christian Unity" by Samuel Shoemaker, jr., "Unity on the Foreign Field" by H. H. Guy, "The Present Status of Church Unity" by Lynn T. White, San Francisco theological seminary, and "Recent Developments Toward Unity" by Charles Clayton Morrison. "The Radio and Church Unity" was effectively treated by Dr. G. W. Phillips, radio minister of Tenth Avenue Baptist church, Oakland, which owns and operates station KTAB. Two professors in the Berkeley Baptist divinity school—Sandford Fleming and John W. Johnson—as well as Bishop Remington, made important contributions to the discussions. The conference closed on Sunday night, Feb. 26, with a great union meeting at the First Methodist church, Oakland, which was addressed by Dr. Ainslie and Dr. Morrison.

* * *

And So Forth

As this is being written the Oxford groups, led by F. N. D. Buchman and Samuel Shoemaker, jr., are laying siege to the soul of San Francisco. If their victory falls short of completeness, their experience will only duplicate that of the churches' chief evangelists in the past three-quarters of a century. However, the factors are favorable in that an influential and functioning local group had made good preparation for their coming; the city church federation turned over the program of its annual meeting, Feb. 24, to the visitors; the leading churches in five denominations opened their pulpits to them on Feb. 26; and this week the ballroom of one of the city's largest hotels is being overcrowded nightly to hear the testimonies of the group.

Twenty churches in Berkeley will begin a three weeks' campaign of visitation evangelism on March 19. A. Earl Kernahan will lead.

Henry Nelson Wieman of the University of Chicago is scheduled to address the Berkeley church federation on March 8.

EDWARD LAIRD MILLS.

Dr. C. E. Jefferson in Indianapolis

Speaks at Opening of Lenten Services—Indiana Priest Made Bishop of Augustine's See of Hippo

(Correspondence from Indiana)

INDIANAPOLIS, March 1.—Today the Protestant churches, associated through the church federation, are officially observing the beginning of Lent. A union service is planned and Dr. Charles E. Jefferson of New York will be the speaker. According to plans, these will be very busy days for ministers. All of them will do intensive personal work, and most of them will preach series of midweek sermons on vital themes which bear upon the love, suffering and death of Jesus Christ. The climax of the season takes place on Good Friday with union three-hour services throughout the city.

* * *

Planning for World Alliance Convention

Fred B. Smith, and his associates of the World Alliance for international friendship through the churches, presented the tentative program of the alliance before the local committee a few weeks ago. The alliance accepted the invitation of Indianapolis to meet here next November during armistice week.

* * *

Succeeds to See Held By St. Augustine

Father Elmer J. Ritter, rector of Ss. Peter and Paul cathedral of this city, has been appointed titular bishop of the old African see of Hippo, now extinct, and auxiliary bishop of the Catholic diocese of Indianapolis. Father Ritter is a young man, trained in Indiana at the historic and beautiful seminary in St. Meinrad.

* * *

Offer Scholarships for Peace Speeches

A national peace declamation contest is being promoted throughout all the religious bodies for young people by the church federation and disarmament council, the prizes being two annual scholarships covering tuition in Butler university or Indiana Central college for those winning the contest in this state.

* * *

Plan Colonization Scheme in South

Plans to colonize 500 Indianapolis persons on a 40,000 acre tract of land in a southern state were announced by W. V. Terry, superintendent of the Sunshine mission of this city. This mission has become a barter, relief and welfare center on the south side. More than a thousand persons have already applied for membership in the colony and great care will be exercised that only those qualified to succeed are located. The offer was made by the owners of the land on the proviso that the settlers clear one acre of land for the owners for every acre they cleared for themselves. We will watch this experiment

with interest to see if the statement of Dr. Siegmund-Schultze of Berlin is true that the average city man is spoiled for agricultural pursuits after 12 years of city life, while the average woman is spoiled after only two years.

* * *

Holds Medical Missions Must Reach Higher Standards

Dr. Charles P. Emerson, former dean of the Indiana university medical school, member of the First Presbyterian church of this city and one of the medical men on the Laymen's missionary commission, is speaking a great deal here and there, as his crowded practice will permit, upon the medical aspect of missionary work. He pays high tribute to medical missionaries and their heroic work. Yet he feels that a crisis has come in medical missionary work. The missionary doctor must keep up with medical standards, must become more efficient in diagnosis and give way to native talent. Because Dr. Emerson's point of view is that of the layman and the technical student it is important. While we need this challenging criticism, yet we must not lose sight of those humane and religious motives that are not ascertainable in professional surveys. The old country doctor did, and perhaps still does, play a noble part in communities, even in an age of specialization.

* * *

Race Problems Faced at Church Rally

Interracial Sunday was observed on February 12. An interchange of speakers took place between whites and Negroes among the churches. A mass meeting was held in the afternoon and Dr. Alva W. Taylor spoke in his old home town upon the subject, "The Negro in Industry." The mayor was present in person and spoke very sincerely about his purpose to dispense justice to all classes and races of the city. While the large church was well-filled, the number of Negroes far outnumbered the whites. I have my notion as to the significance of this disproportion. The economic side of the race question is one of constant tension in our city. If that tension could be relieved by mutual and frank justice it would help. But often it is intensified by sentimental antipathy, and that is dangerous. But the race situation is far better than it was in the days of klan dominance. Yet, one is surprised to find many of the younger intellectual Negroes coming to the Marxian conclusion that justice from the whites is too long in the coming, and that economic strife is after all the only way to obtain Negro progress! Were it not for long-suffering individuals in both races who understand and are willing to suffer, there might be more tension.

* * *

Governor Assumes Extensive Powers

Gov. McNutt and his party-fellows have passed bill after bill in breathtaking swiftness and with a unanimity that is astonishing. He has appropriated to himself almost complete control of affairs in what many call the "Mussolini bill," thus gathering up the administration of the jumbled affairs of the state in a few departments. He promises millions in tax reduction. All incomes above $1,000 will be taxed. Bank stocks and deposits will be taxed. The farmers and real estate owners have the benefit in tax reductions. A sales tax will be in force May 1. Now consideration is being given the taxation of all properties held by religious organizations that are productive of income. Salaries of city officials throughout the state will be cut. Without mentioning politics, we think the young governor (who is said to be a lawyer who never tried a case and a military officer who never fought a battle!) is sincere and has the people's welfare at heart. City elections throughout the state scheduled for this fall will be postponed for a year to save expense.

* * *

And So Forth

The banks of Indianapolis and other cities in Indiana, because of heavy withdrawals, have decreed that all money deposited on or before Feb. 25 can be withdrawn only 5 per cent at a time. The Michigan holiday also affected Indiana banks. Those ministers who still receive salaries fairly regularly will be slightly and temporarily inconvenienced. All money deposited since the above date is liquid.

Indianapolis Methodist ministers decided a while back to address each other as "brother," because they found it hard to distinguish between those who are "doctored" and those "undoctored"! And "brother" is more democratic, less uppish!

E. G. HOMRIGHAUSEN.

Dean Sperry Lectures at Yale Seminary

Dean Willard L. Sperry of the Harvard theological school delivered the Kent Shaffer lectures at Yale divinity school last week. The series included three lectures, on "Your Approach to Jesus," "Some Contrasts Within the Teaching of Jesus" and "Christologies, Old and New."

Death of Dr. Frank K. Sanders, in Boston

Dr. Frank K. Sanders, educator and Biblical scholar, died in Boston Feb. 19, as a result of a stroke which occurred the preceding day. In addition to his service as professor and as dean at Yale divinity school, Dr. Sanders was for a time secretary of the Congregational Sunday School and Publishing society. During recent years he had devoted special interest to the cause of Christian unity, and had rendered valuable service as chairman of the Commission on Interchurch Relations. He took a leading part in promoting the union of Congregationalists and Christians.

"Billy" Sunday Suffers Collapse

Rev. W. A. ("Billy") Sunday, while conducting an evangelistic campaign in Des Moines last month, suffered a collapse, and has been forced to cancel all speaking engagements for the immediate future. His condition is described as "generally run down." Mr. Sunday is in his 70th year.

Rev. A. B. Kinsolving New Long Island Dean

Rev. Arthur B. Kinsolving, II, chaplain of the U. S. Military academy at West Point, has been chosen by the bishop of the Long Island diocese, Rev. Ernest B. Stires, to be dean of the Cathedral of the Incarnation in Garden City, L. I. He will succeed Rev. George P. T. Sargent, who is now rector of St. Bartholomew's church, New York. Dr. Kinsolving is a son of the late Dr. L. L. Kinsolving, who was bishop of southern Brazil for a quarter-century. He is 38 years of age.

JESUS AFTER NINETEEN CENTURIES

by ERNEST FREMONT TITTLE

"A great book."
Charles Reynolds Brown
in *The Congregationalist*

"An exposition of the preacher's message to the modern world. Like great blank verse, the pages yield inspiration as well as information. So much is quotable that we may expect whole sections to find their way into sermons, addresses and conversation!" *Religious Book Club*

"Magnificent sermons."
Paul Hutchinson
in *The Christian Century*

". . . . the richness of this book, its reach and grasp of thought, its intrepid courage in facing up to the issues of our age, dodging no difficulty, and its confidence in the adequacy of the gospel of Jesus to meet our need."
Joseph Fort Newton
in *The Churchman*

$2.00

THE ABINGDON PRESS

BOOK OF COMMON WORSHIP

For Use In The Several Communions of The Church of Christ

Edited by

Bishop Wilbur P. Thirkield & Dr. Oliver Huckel

A modern book of worship for people of all faiths and creeds

DR. S. PARKES CADMAN: "I do not know anything quite comparable to it!"

DR. ALBERT W. PALMER, *Pres. Chicago Theological Seminary:* "This book ought to be on every minister's study desk. For young ministers I consider it the best manual of worship obtainable."

THE CHRISTIAN CENTURY: "The outstanding characteristic of the book is its adaptation to the mind and the functions of the church of today."

DR. HALFORD E. LUCCOCK, *Prof. of Homiletics, Yale Divinity School:* "The most satisfactory and adequate book of worship. It will make a permanent place for itself."

PROF. FRED W. ADAMS, *Boston University*: "You have raised a standard for the church of the future. No leader of public worship in any church can afford to be without it. I shall use it in my classes."

Extraordinary indeed has been the reception of this book. An appropriate gift for church use. Quantity orders receive discount. $1.50

E. P. DUTTON & CO., Inc., 300 Fourth Ave., N.Y.

Catholics Favor Military Service

Archbishop's Commission Says Church Is Against Conscientious Objection —May Become Missionary Issue

(Correspondence from Geneva)

CHICAGO, March 1. — Following the conviction of Jacques Martin and other cases, conscientious objection is being much discussed in France, particulary in religious circles. The Archbishop's commission of the Catholic action has produced a rather astonishing document for the guidance of the faithful in which it is said that the church approves a right nationalism and that every Christian must obey the laws, military and otherwise, of his nation. The section on military service ends with the rhetorical question, "Is it necessary to add that the church is opposed to conscientious objection?" There is nothing in the statement to show these church leaders have the slightest understanding of the grave moral problem which confronts young Christians today as they face the question of war.

In Protestant circles the situation is different in so far that both sides of the issue are well represented. There is however little hope that the churches and other Christian bodies will admit openly the Christian right to refuse military service. The question will have to be faced soon, since certain objectors or propagandists for objection will apply for ordination or for service in the missionary field. There is even a danger that the largest French missionary society may demand from all its missionaries an open declaration that they will abstain from any sort of propaganda for conscientious objection.

* * *

Hold Student Mission in Paris' Latin Quarter

During the last week of January a "Mission of Students" was held in the Latin quarter of Paris. The spirit and scope of this new approach to the student situation can best be compared to the "Religion and Life" weeks held in these last years in Oxford and Glasgow. It was a somewhat risky experiment for the French Student Christian movement, for never before had students in Paris turned out in large numbers and for a consecutive period to hear addresses and to participate in discussions about the Christian message to the modern world.

The results astonished even the most optimistic. For seven days the halls where the meetings were held were well filled with student groups varying in number from 350 to 650. It has become clear that today even sophisticated and uprooted Paris students are eagerly seeking an answer to the deepest questions of life.

The group of speakers represented the most different confessions and viewpoints. Eastern Orthodox, Roman Catholic and Protestants, socialists, conscientious objectors, Barthians, theologians, and laymen were among them. The deepest impression was made by André Philip with his special appeal for social action based on a positive and uncompromising Christian faith. The discussion showed many more students are searching for a strong Christian message than outsiders generally believe. The week has convinced all who participated that in Europe the time is now ripe for an aggressive evangelism which must, however, relate itself very definitely to the concrete needs of the present social and political situation.

* * *

Famous Journalist Forced Out

It is a tragic coincidence that just at the moment when the League of Nations has at last taken definite action with regard to the Sino-Japanese conflict, the most consistent advocate of international justice in this realm, William Martin of the Journal de Geneve, should be forced to give up his influential position. Martin was one of the few journalists who believed in the league and fought for it. His articles have helped many statesmen to understand the issues underlying the situations on which they were to act. His opinions have very often influenced the action of members of the council or the assembly. As he leaves Geneva to spend some six months in China, previous to taking up a teaching position at the Polytechnical at Zürich, an important place in Geneva life will be left vacant.

Socialist and communist newspapers have stated that the Journal de Geneve was bribed by big armament firms, and in particular by Schneider-Creusot, to get rid of this strong partisan of disarmament. But the truth is more complicated. The recent developments in Geneva have made the Journal more reactionary than ever in its local policy. It is obvious that it cannot pursue a very progressive foreign policy if its attitude in social matters becomes increasingly die-hard. Sooner or later a showdown would have become inevitable. The result is, however, that Geneva has lost its only source of constructive and objective information on international matters.

W. A. VISSER 'T HOOFT.

[NOTE: Dr. 't Hooft is now on a brief visit to the United States.—THE EDITORS.]

General Assembly Will Meet at Columbus, O.

At a meeting of the general council of the Presbyterian Church in the U. S. A., held in Philadelphia March 1, it was decided to hold the meeting of the general assembly, which is to begin May 25, at Columbus, O., rather than in Ft. Worth, Tex., as previously arranged. This move will mean a saving of $30,000, it is claimed. The council also ordered a second cut for the year—10 per cent for all officers and employes of the general assembly and its departments; this will result in a saving of about $163,000 for the coming year. A number of missionaries will be dropped; those retained will be dealt with individually in the matter of salary reductions. J. Willison Smith, chairman of the budget and finance department, estimates that the official boards of the denominations have accomplished a reduction of two million dollars during the past two years, with a reduction of annual overhead of $600,000.

Promote Unity in Choral Festival

Catholic, Jewish and Protestant Choirs Sing Together—Study Relief Problem —Hold Greater Presbyterian Day

(Correspondence from New England)

BOSTON, March 1.—The inaugural of the American choral and Festival alliance was held in the Boston opera house, afternoon and evening, Feb. 26. A more popular program was given in the afternoon, and in the evening 2,000 voices, 100 church choirs and musical clubs from 45 communities within a 40-mile radius, sang under the direction of those accomplished conductors, Dr. John Finley Williamson, Father William J. Finn, and Henry Gideon of Temple Israel. The Jewish choirs, combined for the first time, rendered typical anthems like Lewandowski's "Psalm CL" in Hebrew. Six hundred Protestants produced contrasting effects in such pieces as the spiritual, "He's the Lily of the Valley," and Handel's "Halleluiah, Amen!" A thousand Catholics reached their climax in Arkangelsky's weird "Day of Judgment." The massed chorus began and ended the program with "The heavens are telling" and "Now, let every tongue adore thee."

Some critics erred in judging solely by musical standards. For a first attempt on such a scale, it was in every way a success. But the founder and president of the alliance, Mrs. William Arms Fisher, on the printed program interpreted the deeper purpose. "Music, the handmaid of religion, may equally serve civics, and give impetus to social reforms and good government. When a multitude is hearing or performing music together, individual pulsations are harmonized with group emotions, all are reminded of the great human unity in which each individual is contained. We must utilize music as a social stabilizer." Why, she asks, should we develop so much talent and not use it?

Similar festivals, on a smaller scale, have been held in New Haven and other New England communities, and plans are now being laid for such demonstrations of the power of music annually in at least 20 cities of the United States. Here is one possible use of the increased leisure now promised.

* * *

Facing the Economic Crisis

On Feb. 20, an eager group of ministers and social workers accepted the invitation of the Boston federation of churches frankly to discuss "Emergency Relief" and "Stabilization of Employment." Mayor James M. Curley opened the discussion. "No more serious situation ever existed in this country. If we fail to give adequate relief, we will have a community where no man's life is safe. Some deplore federal action, but it is the duty of the government to meet the actual needs of the people. The only permanent answer for unemployment is jobs." Sec. Malcolm S. Nichols of the Family Welfare society

stated that, in 1932, $500,000,000 was expended for relief in the United States, and that double that amount might be needed in 1933.

The program of the state's commission on "Stabilization" was presented by Pres. Karl T. Compton of Massachusetts institute of technology. This includes establishment of a public-works planning board, unemployment insurance, raising the minimum school age to 16, ratification of the child labor amendment, regulation of private and extension of public employment offices, vocational training and guidance of adults as well as youth, and survey of the state's resources. Commissioner Edwin S. Smith, of the department of labor, frankly admitted that means for an adequate program can be secured only by a graduated tax placing the burden on "those who have," and urged the churches to preach social idealism.

James Myers, of the Federal council's social service department, found in most relief plans the loss of self-respect, but saw hope in the self-help and mutual aid by barter and scrip of some 200 units now in operation throughout the country. They may point to a better, more just money system.

* * *

And So Forth

The findings committee of the Congregational church and industry institute, held last month at Willimantic, Conn., protested against sweatshops as a growing menace to wages and legitimate business; and urged churches to encourage associations of the unemployed for mutual service, and form committees on social action, headed up in a board to be established by the National council.

The New England "Greater Presbyterian day" is held tomorrow in Brookline, Mass. The moderators of both general assemblies, Presbyterian and United Presbyterian, address it. A quotation on the program defines Calvinism as "the entire body of theological, ethical, philosophical, social and political conceptions, systematized and applied by John Calvin, which became a predominating influence in Protestant lands. . . . It is faith with works, . . . the most consistent and harmonious Christianity. It consists of many doctrines, and its strength lies in *all* of them. Because we cannot trace the divine logic in their relationship, we are not free to accept or reject. Rather we bow before a mystery."

The New England college students' conference on education and peace met in Boston, Feb. 24, 25. Devere Allen, at a joint session with the Twentieth Century club, reviewing the factors and agencies working against war, argued that all might fail without also organized groups of "war resisters," pledged never to participate in it.

"Statistics," says the editor of the Boston Herald, "indicate that churches are weathering the economic storm better than secular enterprises. Last year in 37 states, church building contracts of almost $30,000,000 were awarded. In no other field, except public construction, was there a smaller decrease. In the last three years, the ratio of failure among industrial concerns has been one in ten. Among the 54,000 churches of six leading denominations, the ratio has been one in 2,344."

E. Tallmadge Root.

Wisconsin Proud of Relief Work

Barter Movement Grows Rapidly—Open Church Loyalty Crusade—Dr. Charles E. Jefferson Speaks

(Correspondence from Wisconsin)

Milwaukee, March 4.—"No state is better organized in its unemployment relief than Wisconsin," said Fred C. Croxton, director of the emergency relief division of the Reconstruction Finance corporation, to a United States senate committee. He called attention to the fact that the state "has dared to venture into the social field too" in administering relief. For example, the unemployment division of the state industrial commission has developed a plan to care for the thousands of jobless single men roaming over the state, by opening homes in strategic cities where lodging and food are provided under sanitary conditions to transient men in exchange for their labor, thus avoiding the necessity of keeping them in jails over night and heading them to the next city in the morning, or of herding them together in tramp houses.

Milwaukee county gave relief to 30,719 families and 6,230 single persons during January. In addition to food and fuel, rents are provided in minimum amounts in many cases, Milwaukee being one of the few cities that has accepted the payment of rents as a public responsibility. About 100 private agencies are supplementing the public relief. Churches are making substantial contributions through these agencies, particularly in volunteer service, sewing, and distribution of clothing.

* * *

Barter Movement Spreads Rapidly

Rival barter exchanges are extending themselves in Milwaukee with marvelous rapidity. One of the two has solicited the assistance of churches, sending letters to all clergymen. A meeting of ministers was held on the 3rd to discuss ways of cooperating with these exchanges. The pioneer organization is quartered in a large six-story building, the rental being paid in labor by members of the organization. A shoe factory is operated by one of the exchanges. Almost all professions, vocations, industries, and trades are represented in the membership which is nearing the ten thousand mark, and includes farmers living in the central part of the state. One of the exchanges is asking for legislative action to make the movement statewide, and for an "emergency industries board" for operation of factories that have been idle.

* * *

Dr. Jefferson Speaks

Dr. Charles E. Jefferson, of New York, gave three addresses in Milwaukee in February. He and Dr. E. Leroy Dakin, pastor of the First Baptist church, were the speakers at an all-city meeting in Grand Avenue church on Race Relations Sunday, Rabbi Joseph L. Baron giving the invocation. On Monday morning Dr. Jefferson gave a heartening message to a large gathering of ministers, using the parable of the soils. Dr. Jefferson gave weary ministers new inspiration for their work.

* * *

Church Loyalty Crusade Opens

A united Protestant church loyalty crusade, directed by Dr. George G. Dowey,

FIVE DENOMINATIONS IN FACULTY

The Oberlin Graduate School of Theology, long a leader in the field of interdenominational training, has a distinguished faculty from five denominations. Seventeen denominations represented in present student body.

Oberlin College includes, in addition to the Graduate School of Theology, the College of Arts and Sciences and the Conservatory of Music, thereby offering the advantage of college interests, enriched by frequent special lectures and artist recitals. With Cleveland only thirty miles distant, and other industrial towns in closer proximity, students in their field work are able to study city problems as well as rural conditions.

Complete courses are available for those intending to specialize in religious education, and missionary work.

Ample accommodations for single and married students in new quadrangle designed by Cass Gilbert.

Bachelor degree prerequisite. Ask for catalog and requirements for degrees of A.M., B.D., S.T.M.

THOMAS W. GRAHAM, D.D. DEAN

Oberlin

OBERLIN OHIO

The Chicago Theological Seminary

A graduate school, training both men and women for the ministry and other forms of social and religious work. Located at the heart of America's greatest laboratory of urban and rural problems. University privileges and affiliations. Many-sided flexible modern curriculum. Futther information on request.

ALBERT W. PALMER, President
5757 University Avenue, Chicago

PENN COLLEGE

Oskaloosa, Iowa

The Quaker College of Iowa

Founded 1873

ARTS and SCIENCES, MUSIC, BUSINESS, EDUCATION, RELIGIOUS EDUCATION

The Student Self-Help Plan makes a college education possible for $225 per year. This includes Board and Room.

For LENT

✦

The Spirit of God and the Faith of Today

By Richard Roberts

In scholarly and reverent manner, Dr. Roberts harmonizes some of the vital experiences of religion with the workings of the modern mind. He makes clear what the modern man is able to believe regarding the Spirit of God. Not a theological treatise, for ministers only, but a vital, practical book for both laymen and ministers. ($1.00)

✦

Perpetuating Pentecost

By John M. Versteeg

"If you can have but one book on this subject, buy Dr. Versteeg's volume. It is a book to be neglected at one's peril. For there is danger of loss to our souls in some books we miss, as real as some dangers in some we read. Dr. Versteeg's directness and his courage match the clarity and spiritual sincerity of his thought." (*Northwestern Advocate.*) ($1.00)

✦

The Passion Week

By Walter E. Bundy

Here is the one handbook for serious study of the great events of Passion Week. Prof. Bundy, of DePauw, here presents a chronological story of the week, day by day, beginning with Palm Sunday and closing with the crucifixion of Christ on Good Friday. Especially adapted for the use of study groups during Lent. ($2.00)

✦

Quotable Poems

Thos. Curtis Clark, *Compiler*

The minister who does not meditate at this season, upon what the spiritual seers—the poets—have said on the subject of the last days of Jesus, is neglecting a source of deep inspiration. With its special section of 50 poems for Lent and Easter, Quotable Poems, First Series, includes also a section of 40 poems on Immortality—in addition to 400 other poems of deep spiritual tone. Quotable Poems, Second Series, contains 560 additional poems of religion.

First Series, $2.50; Second Series, $2.50
The two volumes, boxed, $5.00.
Quotable Poems, First Series, may also be had in full morocco at $3.50.

✦

The Daily Altar

Willett-Morrison

Here is the perfect volume of devotional reading for your congregation. Many ministers have placed a hundred or more copies in the homes of their members. Call this book to the attention of your congregation next Sunday, and plan for a renewal of spiritual thinking in your church.

(*Cloth, $1.00; Morocco, $2.50*)

✦

WILLETT, CLARK & CO.
440 S. Dearborn St., Chicago
200 Fifth Avenue, New York

secretary of the Home Missions council, is under way, to extend from March 5 until Easter. Churches as far south as Kenosha and as far west as Beloit are identified with the movement. About twenty congregations in Milwaukee are enrolled. Many others, favorably inclined, did not enter the crusade because of financial reasons.

* * *

And So Forth

More than a thousand women met for the World day of prayer March 3 at the Church of the Reformation. Mrs. Thomas Nicholson, president of the National Woman's Methodist foreign missionary society, was the leader.

Bishop J. Ralph Magee of St. Paul has been secured by the Milwaukee council of churches as the preacher for Holy week, speaking each noon in a downtown theater, and at some district meeting each evening of the week.

Samuel A. Fulton, Milwaukee manufacturer and international president of the Gideons, known as the "Bible chief" of America, led a successful campaign in Chicago to secure 5,000 Bibles to complete "bibling" Chicago hotels, so that every world's fair visitor entertained in a hotel will be greeted by a Bible.

Robert W. Thompson.

Oxford Men Reiterate Anti-War Convictions

The Oxford union, century old debating club for young Britons, which a month ago voted "that this house will in no circumstances fight for its king and country" by a vote of 275 to 153, has more recently rejected by 750 to 138 a motion to expunge from the records its previous motion. Police vainly attempted to maintain some semblance of order in the packed house as orators argued the motion. Randolph Churchill, son of Winston Churchill, was one of the leaders in the fight to expunge the motion. He was greeted with hisses.

Presbyterians Plan Emergency Sacrificial Offering

A call for a special emergency sacrificial offering to be taken in every Presbyterian church in the United States on Sunday, March 26, has just been issued by Dr. Charles W. Kerr, moderator of the Presbyterian general assembly. It is hoped that the total offering will be equivalent to one dollar for every communicant member; this would mean an emergency fund of $2,000,000, to be divided equally between the current expense budget of the local church, where needed, and the benevolence budget of the boards. Reports from the treasurers of the Presbyterian boards indicate that for the first ten months of the fiscal year ending March 31, there has been a decrease for all boards in all receipts totaling $1,162,455, or approximately 11 per cent.

Dr. Merrill Awarded Degree by Rollins College

Dr. William Pierson Merrill of New York received last month, from Rollins college, the degree of doctor of humanities. President Hamilton Holt, in conferring the degree, emphasized Dr. Merrill's leadership in liberal religious thought and his work for world peace.

Divide on Lay Mission Report

Methodist Pro; Moravian Con—Lenten Services Open—Beecher's Grandson Refused Ordination

(*Correspondence from Philadelphia*)

Philadelphia, Feb. 21.—Frank A. Horne, of Brooklyn, lay leader and vice-president of the Methodist board of foreign missions, attacked denominational super-loyalty and predicted further decline in the support of foreign missions if something is not done soon about the crime and scandal of a divided Protestantism. Addressing the Methodist preachers' meeting on "Rethinking Missions," he felt that the laymen would respond to the proposed reorganization of the home base. "Any criticism," he insisted, "is not of foreign missions but of the defects of modern Christianity and our churches at home. This is not a Wickersham report. It was signed by all." He agreed with the suggestion of Dr. J. S. Ladd Thomas, of First church, Germantown, that groups of laymen and ministers be formed to study this appraisal.

Dr. Paul deSchweinitz, treasurer of Moravian missions, on the other hand, told the Bethlehem ministerial association that the report failed to provide an evangelical basis for missions by its disregard of the supernatural and of regeneration. He commended the remarkable progress of missions in the present century and the advance in church unity. Yet, Christianity being a final and unique revelation of God in Christ, despite full cooperation in moral and social reforms, there could be no religious cooperation with other religions in a "quest" for truth, quoting 2 Cor. 6:14. He told the story of a Chinese Christian who made this distinction for the missionaries: the Methodist could neither smoke nor drink, the Presbyterian could smoke but could not drink, the Anglican could do either! Dr. Karl deSchweinitz, son of this Moravian missionary leader, and executive secretary of the community council of Philadelphia, has been made professor of child helping, under the William T. Carter foundation, at the University of Pennsylvania.

* * *

Federation of Churches Sounds Lenten Summons

A lenten call has been issued by the federation of churches. "The present crisis in our social, economic, and religious life seems to call for a renewal of our spiritual vitality. We are convinced that back of our present situation lies a deep spiritual decline. The power to regenerate human society lies in the gospel. The approaching lenten season furnishes a suitable time for revitalization of our spiritual lives. We, therefore, plead that the period be devoted to a thorough self-examination, that through daily Bible reading and fervent prayer, both public and private, through faithful church attendance and by a devout attitude to God, our spiritual life be deepened and strength-

ened." The annual ministers' retreat will be held in St. Stephen's church, March 6, with messages by Dr. Paul Scherer of New York and Dr. Harold C. Phillips of Cleveland.

* * *

Lafayette College Teaches The Unemployed

Lafayette college at Easton has found its experiment of instruction for the unemployed to have justified such unusual efforts. "The interest of these men," says President W. M. Lewis, "keeps up surprisingly well. They have a real appreciation of what the college is doing for them. The mental demoralization caused by the plague of unemployment is no less than the economic. The college offers free instruction to men 30 years old or over who have had at least two years high school training. Each course has two sessions weekly. Most of them continue for three weeks. Classes run in size from 25 to 65. The men vary in age from 25 to 65. The total enrolment is 125—clerks, draftsmen, electricians, machinists, engineers, foremen, and some foresters, ministers, reporters, railway conductors, teachers, and weavers."

* * *

Pastors Consider Labor Standards

"Something has got to happen to keep labor standards up," said Miss Charlotte E. Carr, deputy secretary of the state department of labor and industry, at the pastors' and religious educators' conference at the Whittier on "Our Stake in the Breakdown of Standards in Industry." She declared, for instance, that the median earnings of women in the clothing industry were only $7 a week, and that one plant in the Lehigh valley undercut competition by wages as low as $1.65 for two weeks. David H. H. Felix, counsel of the waist and dressmakers union, spoke on the situation in the ladies' garment industry in this city, where women are now working in sweat and contract shops for $8 to $12 for 67 hours a week. Eldridge Brewster urged the backing of state legislation proposed by the Pennsylvania security league for an old-age pension amendment, minimum wage for women and minors, unemployment insurance, and direct relief in hard times.

* * *

And So Forth

Bishop E. G. Richardson presided at the annual meeting of the Methodist bilingual mission, which works in 6 areas, 17 conferences, 33 districts, and 12 racial groups: Italian, Portuguese, Bohemian, Slovak, Spanish-speaking, Lithuanian, Chinese, Korean, Japanese, Russian, Syrian, Polish, and Armenian. W. I. Shattuck is superintendent. Dr. Jay S. Stowell lectured on Puerto Rico.

Two of our well-known rectors have resigned: Dr. D. M. Steele, from the church of St. Luke and Epiphany, because of the changed conditions in the downtown church; Dr. C. H. Arndt, after 41 years at Christ church, Germantown, for the sake of a younger man, saying, "It will be the greatest sacrifice of my life."

Two Philadelphians are among the recently elected officers of the home missions council: Dr. Charles E. Schaeffer, president, and Dr. Jay S. Stowell, recording secretary. Among the speakers at the quadrennial of the Alliance of Reformed churches holding the Presbyterian system, in June, at Belfast, Ireland, will be Dr. C. E. Schaeffer, Dr. L. S. Mudge, Dr. C. S. Cleland, Dr. W. C. Covert, with Dr. H. B. Master in charge of the program.

The Chester presbytery has refused to ordain Gurdon Scoville to the Presbyterian ministry, because he believes in evolution and is associated with the Oxford group. His father, Samuel Scoville, jr., is a Philadelphia attorney who has written nature stories for boys and is a leader among the Oxford group in this city. Furthermore, this young man is a grandson of H. Clay Trumbull, late editor of the Sunday School Times, and great-grandson of Henry Ward Beecher!

CHARLES DANIEL BRODHEAD.

Bishop Occupies Pulpit of Jewish Temple

Rev. Granville G. Bennett, bishop of Duluth and acting bishop of Rhode Island, occupied the pulpit of Temple Emanu-El, Providence, R. I., of which Rabbi Israel M. Goldman is the leader, on Feb. 17 at a regular sabbath service of the congregation. This was the first time in the history of the community that a bishop of the church has spoken in a Jewish house of worship. Bishop Bennett delivered a stirring address to a crowded congregation.

Churches Register 13 Per Cent Drop In Receipts During Depression

According to the new Year Book of the Churches published by the Federal council, 17 of the largest denominations dropped 13 per cent in receipts during their last fiscal years, ending at various points in 1932. The Evangelical Synod and the Protestant Episcopal churches report the largest drops, 19.1 and 18.3 per cent respectively.

Rev. B. L. Smith, Former Disciples Missions Leader, Dies

Rev. Benjamin L. Smith, for many years secretary of the American Christian Missionary society, Disciples organization, died in Glen Ridge, N. J., Feb. 13, following a long illness.

Wesley Foundation at Purdue Receives Large Gift

A memorial gift of $200,000 in an estate note to the Wesley foundation at Purdue university will make possible the erection of a new worship and student center for the foundation.

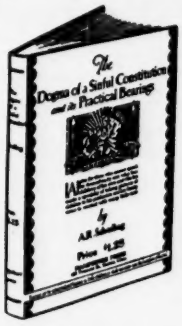
Discuss Fine Arts in Religious Education

A conference on "Fine Arts in Religious Education" will be held for religious workers at First Baptist church, Los Angeles, March 23, 24, under the auspices of the Southern California council of religious education.

Forrest Bailey, Civil Liberty Worker, Dead

Forrest Bailey, until a year ago a co-director of the American Civil Liberties union, died March 3 at his home in New York city, after an illness of nearly a year. Since 1925, when with Roger N. Baldwin he took the leadership of the union, Mr. Bailey had been connected with practically every case in this country in urging free speech, free assemblage and other constitutional rights.

Let So Called Orthodoxy Go
Cling To Your Deepest Convictions



Deals with the most vital and important religious questions in a practical way.

Every student should avail himself of this unusual book.

Charles G. Finney declared that the philosophy and theology that misrepresents moral depravity and regeneration thus, must, if consistent, also misrepresent true religion, and Of the many thousands that have mistaken the mere desire and feelings, and the selfish yielding of the will to their control, for true religion, and have gone to the Bar of God with a lie in their hand.

Order direct from author
A. R. SCHERLING
Fargo, N. Dak.
Price $1.25

FOUR POWERFUL PLAYS
By Fred Eastman

AMERICA ON TRIAL
A New Pageant Play. One Act. No Scenery. 30-50 characters. 35 cents. Royalty, $5.00

THE GREAT CHOICE
A New Peace Play in One Act. 4 men, 4 women. 35 cents. Royalty, $5.00

BREAD
Gripping One Act Play of American Farm Life. 2 men, 3 women. 30 cents. Royalty, $5.00

TRIUMPH OF THE DEFEATED
A Moving and Beautiful Easter Pageant. No scenery. One hour. 8 speaking parts. 35 cents. Royalty $5.00.

SAMUEL FRENCH
25 W. 45th Street New York City

Humanism States its Case
By J. A. C. FAGGINGER AUER, Ph. D.
Professor of Church History in Harvard University, and Tufts College
$2.00. At all bookstores
THE BEACON PRESS, INC., *Publishers*
25 Beacon Street Boston, Mass.

Insure By Mail in the C. M. R. A.
Church Members Only: Clergymen or Laymen
(Mail Order Company: It will save you money)

C M R A

Estimated savings to present members $100,000 yearly. Four per cent legal reserve maintained plus $125,000 surplus.

Life Insurance: Whole, 20-Pay, 20-Year Endowment, Endowment at age 65 and Endowment at age 70. Premiums may be paid in cash or by note. Term Life also issued.

Special Casualty Offer: Membership fee of $3.00 Single Policy, $5.00 Double Policy, $7.00 Triple Policy pays initial cost of Accident and Health and Burial Policy to July 1, 1933.

For particulars address, giving your date of birth.

CHURCH MEMBERS RELIEF ASSOCIATION
J. K. Ake, President
827-30 Occidental Building
INDIANAPOLIS INDIANA

Relief Bureau Lays Off Workers

A New Crisis Impends—Buchmanism Attacked—Dr. McGiffert Dies—Launch Edison Consumers' Strike

(Correspondence from New York)

NEW YORK, March 4.—The Emergency work and relief bureau, popularly known as the Gibson committee, was compelled to make an announcement this week which put terror into the hearts of thousands. It notified 3,200 workers that they were laid off at once and told the public that another 7,000 would have to go on or about April 1. The bureau up to the time of this layoff had been employing 21,000, but it was running in excess of the funds at hand. It is expected that the city home relief bureau will take some measures to aid those dismissed. However, all the relief measures taken together have never at any time been adequate to meet the emergency. All through the depression there has been the questionable assumption on the part of governmental authorities and private relief agencies that if families could be carried through the winter months they would somehow manage during the spring and summer. There is a growing feeling that private philanthropy cannot be expected to shoulder the load another year as it has for the last three. There may be no Gibson committee next season.

* * *

Buchmanism Attacked By Fundamentalist

Most of the attack on Buchmanism in the past has come from the liberals and those suspicious of old-time religion. Last Sunday, however, Rev. I. M. Haldeman, pastor of the First Baptist church and well known for his extreme fundamentalism, sent a message to his people in which he flayed the Oxford movement as being "a subtle invention of the devil" designed to deceive earnest Christians and lead souls astray.

* * *

Dr. McGiffert Dies

Dr. Arthur C. McGiffert, president emeritus of Union theological seminary, died last Saturday. Dr. McGiffert was president of the seminary from 1917 to 1926 when he was succeeded by Dr. Coffin. Dr. McGiffert was a scholar of the first rank, his field being church history about which he probably knew more than anyone else in this country and possibly in the world. It is gratifying to note that he had very recently completed the second volume of a "History of Christian Thought." Funeral services were held last Tuesday morning in James memorial chapel at the seminary.

* * *

Edison Consumers' Strike Launched

The "Candlelight dinner" formally launched the consumers' strike against the Brooklyn Edison company last Wednesday night. This dinner was attended by several hundred persons and speeches were made by Jerome Count, attorney for the national committee on power utilities and labor, Rev. Eliot White and others. Dr. White said that officials of the Edison company had jeered and laughed at the efforts of his committee to secure justice for the employes of the company, but that they were now speaking quite sadly of the candlelight service. Passing mention of the National City bank drew hisses from the diners.

* * *

Count on Charity to Offset Low Pay

The Consumers' league, with offices at 150 Fifth avenue, has been making an extensive investigation of the wages paid women and girls here in the city. The conditions revealed are appalling. Women are being paid twelve and a half cents for making a dress while the average wage offered for a full week of 49½ hours was $10.34 and this to experienced workers. The earnings of piece workers were even lower. These girls are able to exist only because they live in houses run by charitable organizations where they pay but a small part of the actual cost. Many employers are apparently depending upon charity to make up the difference between what they pay and a living wage. It is conditions such as these that are making the growing sentiment for a minimum wage law in this state. It is quite likely that such a law will be secured in this present legislative session.

* * *

Brooklyn Priests' Pay Cut

Bishop Thomas E. Malloy, Roman Catholic bishop in the diocese of Brooklyn, a diocese which covers all of Long Island, sent out an order this week reducing the salary of all priests ten per cent. It is expected that a similar order will shortly be issued covering the archdiocese of New York. Reports from the various charitable enterprises of the diocese showed a marked falling off in receipts and this coupled with increased demands upon the churches made salary reductions for the priests almost inevitable.

* * *

New York Presbytery Seeking Funds for Unemployed

The presbytery of New York has instructed its social service committee to do all in its power to raise funds for the relief of the Presbyterian needy in this city. It has become apparent that the Gibson committee cannot possibly meet the demands made upon it and it is also an accepted policy on the part of that committee not to give relief where there are any funds in the home. This means that there must be complete or nearly complete destitution before relief can be given. Prominent Presbyterians under the leadership of William Sloane Coffin are backing this campaign for relief funds.

EDMUND B. CHAFFEE.

Death of Dr. Wells, Poet And Editor

Dr. Amos R. Wells, for more than a generation on the editorial staff of the Christian Endeavor World, also a poet and writer of many books, died at his home in Newton, Mass., March 6, at 70 years of age.

Dr. Angus Faces Heresy Trial

Famous Authority on Mystery Religions Accused by Presbytery—Sydney Held a Religious City

(Correspondence from Australia)

GOULBURN, N. S. W., Feb. 17.—Extraordinary interest is being manifested by people of all creeds, and of no creed at all, in the charge of heresy preferred against Dr. Angus of St. Andrew's college, Sydney. For many years people of the conservative school have disliked the professor's theological views. But recent utterances at the Sydney Methodist ministers' fraternal, and in a sermon preached in the Presbyterian church at Lithgow, in regard to our Lord's person, his death, and resurrection, have brought matters to a head.

Many Presbyterians resent the strong criticisms which have appeared in the Sydney press from the clergy of other denominations, but this is not altogether unexpected in view of the fact that the theological faculty in Sydney embraces the teaching of Methodist and Congregational students, as well as Presbyterian students. Dr. Angus, who is one of the world's greatest authorities on the mystery religions, will be well able to defend himself, and to give a good reason for the faith that is within him, and undoubtedly he will vigorously do so when he returns from his annual holiday in New Zealand. In all probability no one will question the professor's right to his own private views on theological questions, but the question raised is as to his right to teach expositions of truth which differ from the doctrinal standards accepted by his church, and to which he subscribed upon being appointed to his present office.

* * *

Gives Hospital as Memorial to Son

Sir Alexander MacCormick has handed over to the Presbyterian church of New South Wales his beautifully situated and finely equipped Scottish hospital, as a gift in memory of his son, Lieut. A. A. MacCormick. At the service of dedication a tablet was unveiled bearing the words: "This hospital and grounds are the gift of Sir Alexander MacCormick, K. C. M. G., Kt. B., M. D., F. R. C. S., in memory of his eldest son, Alexander Campbell MacCormick, second lieutenant, Argyle and Sutherland Highlanders. Killed in action, 10th October 1916, near Loos, France. Aged 19 years. He gave his life for king and country."

* * *

Finds Sydney a Religious City

Rev. Frank Cairns of Broughty Ferry, Scotland, who is the special preacher at Scots church, Sydney, speaking recently at the intercessory prayer service held in the basement of the town hall, stated that he was an old man, and had traveled far in this old world of ours, but never had he known a city where a meeting of

that kind had been continuously held every week for ten years. Referring to the lunch hour service held every Wednesday in Scots church, he had never known except in the palmy days of Dr. Parker in London, meetings which could compare with them. Before coming to Australia he had been told that he would find Sydney a city devoted to pleasure, he had found things very different from what he had expected. It was a calumny on Sydney to say that it was pleasure mad.

Mr. Cairn's ministry terminated at the end of last month. His successor is Rev. W. J. Baxter of Dowanhill church, Glasgow, one of the best known of the younger preachers of the Presbyterian church in Great Britain.

* * *

A New Idea in Endowments

A Sydney Presbyterian has set apart a sum of money with a view to starting a fund sufficient to meet expenses of city and country ministers who are desirous of exchanging pulpits for a short period. The donor expressed the hope that the people "out back" might have the opportunity of hearing some of the outstanding Sydney ministers, and that the city and country ministers might be refreshed by visiting their brethren's churches.

* * *

Perhaps It Was a Holy Jumper

Most clergymen have interesting stories to tell of unexpected visitors in their churches at some time or other, but few can have experienced the excitement that prevailed in the Methodist church at Narrabri a few Sundays ago, when a half-grown kangaroo entered the church, and hopped down the aisle. The animal did not show any concern about the strange surroundings, and after looking inquiringly at the minister in the pulpit quietly left the church. The congregation was greatly amused, and even the minister was forced to join in the laughter. Some minutes elapsed before the service was resumed.

A. CROWTHER SMITH.

Dr. Bell Quits as St. Stephen's Faculty Head

Rev. Bernard Iddings Bell has resigned as warden of St. Stephen's college, Episcopal college for men at Annandale-on-the-Hudson. His resignation is to take effect June 30. According to the announcement, Dr. Bell "found himself unable to agree with the board of trustees on the policy and reduced budget contemplated by them." Since 1928 St. Stephen's has been affiliated with Columbia university.

Dr. Harlan P. Beach, Former Professor Of Missions, Dies

Dr. Harlan P. Beach, who was professor of the theory and practice of foreign missions at Yale from 1906 to 1921, and subsequently professor of missions at Drew seminary, died March 5 at his winter home in Winter Park, Fla. He was 78 years old.

Chicago Goodwill Industries Aids Depression

The Goodwill Industries of Chicago now occupy four buildings. Last year they employed 5,118 persons and gave them 623,316 hours of employment. In the woman's workshop 225 women are employed; they have turned out products valued at about $1,000 per month, all of which is given to the city's relief agencies for distribution to needy families.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Broadway Bad

(Joan Blondell, Ricardo Cortez) (Fox) Virtuous chorus-girl mother, with bad reputation, wins stardom from scandalous divorce. Converts her gift jewelry into cash for trust fund and accepts stigma in court to save her child's future. Joan Blondell good in rather mediocre story.

For A: Possibly. For Y: Unsuitable. For C: Not for them.

Deception

(Leo Carrillo) (Columbia) Attempt to cash in on the crookedness of the "wrestling game." Easy appeal for followers of the prize ring, with ringside English, cheap romance of cheap people, and very violent and convincing wrestling bouts.

For A: Hardly. For Y: Better not. For C: No.

Handle with Care

(James Dunn, Boots Mallory) (Fox) Inadequately written and directed, slow tempo, thin plot, and El Brendel's comedy work feeble. But utterly clean, wholesome picture, with much human interest, swarms of children, engaging hero and heroine, and notable work by child actor, Buster Phelps. Fine "family" stuff.

For A: Fairly amusing. For Y: Amusing. For C: Very good.

King of the Jungle

(Buster Crabbe, Frances Dee) (Para) The "Lion Man," physical Apollo and mental child, reared by lions in their native wilds, is captured with them for circus. Charming Frances Dee redeems him. Highly incredible but largely wholesome and healthily exciting. Much animal interest.

For A: Rather good. For Y: Entertaining. For C: Mostly very good.

Robber's Roost

(George O'Brien, Maureen O'Sullivan) (Fox) Another western of usual ingredients, such as cattle-rustling, frontier romance, violent heroics and beautiful scenery. Morally unobjectionable and adequately thrilling to satisfy those who hunger for this sort of thing.

For A: Hardly. For Y: Good. For C: Exciting.

So This Is Africa

(Wheeler and Woolsey) (Columbia) Perhaps crudest and craziest hash to date by these "stars." Burlesque African exploration with burlesque sex stuff which is cheap, vulgar and ridiculous. Humor stale, dialogue stupid, plot idiotic, taste ribald. Not even good "box office."

For A: Trash. For Y: Trash. For C: No.

What! No Beer?

(Buster Keaton, Schnozzle Durante) (MGM) Crude, ribald, stupid hash of stale gags and familiar slapstick which tries to play up the near-at-hand return of legal beer. Probably poorest Keaton picture to date. Benighted attempt at amusement.

For A: Stupid. For Y: Poor. For C: No.

Best Recent Films for Family:

The Death Kiss	The King's Vacation
Central Park	Hallelujah, I'm a Bum
Hello Everybody	Cavalcade

Films of Special Interest to Adults:

Silver Dollar	The Past of Mary Holmes
Sign of the Cross	Topaze
Tonight Is Ours	Rasputin and the Empress

BOOKS RECEIVED

The Universe of Science, by H. Levy. Century Co., $2.00.

The March of Democracy, by James Truslow Adams. Vol. II. Scribners, $3.50.

Fakers Old and New, a History of Cunning and Stupidity, by Maurice Chideckel. Stratford, $2.00.

His Chinese Doll, a Novel, by Louis Chadman. Stratford, $2.00.

Hizzoner the Mayor, by Joel Sayre. John Day, $2.00.

The Tragedy of Tolstoy, by Countess Alexandra Tolstoy. Yale University Press, $3.00.

Providence and the World-Order, by Charles Frederick D'Arcy. Round Table Press, $2.00.

The Heart of Christ's Religion, by E. E. Raven. Longmans, $2.00.

Buzzards, Peacocks and Nightingales, by Hugh Richardson Fitch. Putnam, $2.50.

Adventures of Ideas, by Alfred North Whitehead. Macmillan, $3.50.

Perspectives, by Charles W. Gilkey. Harpers, $1.00.

The Story of the Christian Church, by Jesse Lyman Hurlbut. Revised edition. Winston, $1.00.

Three Novels of Love: The Dark Flower, Beyond, Saint's Progress, by John Galsworthy. Scribner's $2.50.

Christianity and Philosophy, by D. Miall Edwards. Scribner's $3.00.

Yearbook of the American Churches for 1932. Edited by Herman C. Weber for the Federal Council of Churches. Round Table Press, $3.00.

Christian Unity in Practice and Prophecy, by Charles S. Macfarland. Macmillan, $2.75.

A Philosophy of Religion, by Ambrosius Czako. H. R. Allenson, London, 5.

He That Cometh, by Geoffrey Allen. Macmillan, $1.35.

Success and Happiness, by Stanley Baldwin. Revell, 60 cents.

"Rethinking Missions" Examined, by Robert E. Speer. Revell, 50 cents.

Let Nothing You Dismay, by May Byron. Revell, 60 cents.

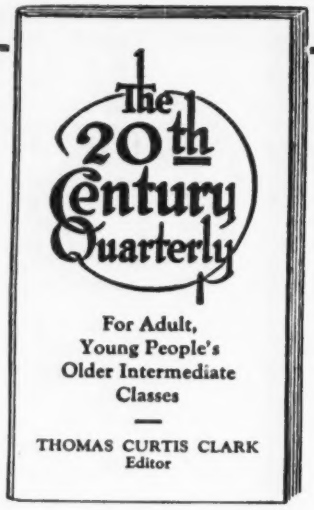
Preaching Values in the Old Testament, by Halford E. Luccock. Revell, $2.00.

William of Orange, by G. J. Renier. Appleton, $2.00.

Three Kingdoms of Indo-China, by Harold J. Coolidge and Theodore Roosevelt. Crowell, $3.00.

PULPIT and CHOIR GOWNS
Embroidered Pulpit Hangings
Bookmarks, etc.
Custom Tailoring for Clergymen
Specialists in Church Vestments and Embroideries for half a century
COX SONS & VINING
131-133 E. 23rd St, New York

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS



Meeting the Problem of Youth

and of Young Manhood and Womanhood

FULLY AS IMPORTANT as any problem of statesmanship, of economic policy, of religious doctrine, is the problem of youth today, and of young adults. A new generation is arising which, while not rejecting the wisdom of the past, does demand a restatement of reality in the terms of life and a courageous facing of the vast problems of the vital present.

THE 20TH CENTURY QUARTERLY takes seriously this challenge of this new generation, and is endeavoring to meet that challenge. The writers who are cooperating to make this Quarterly are in touch with today's life, in the larger fields, but also with individuals who are trying to find their way through the maze of today to a satisfying faith.

"It inspires with its faith and surprises with its up-to-dateness" writes the teacher of an adult Bible Class in a letter of praise of

The 20th Century Quarterly

Other expressions of appreciation

"It appeals to the youth-spirit of today"

"It makes the Bible a living book"

"It recognizes the intricate problems of the times"

"It is practical—and also finely inspirational"

"It is comprehensive, but compact—no padding"

"It is vigorous and compelling—and devotional"

DEPARTMENTS and Department Editors

Clearing Up Difficult Points
HERBERT L. WILLETT, JR.

At Grips With the Lesson
ALBERT BUCKNER COE

The Lesson Brought Down to Date
JOHN R. EWERS

Pointers
ROY L. SMITH

The Lesson Forum
STANLEY I. STUBER

The Prayer Thought
JOHN TIMOTHY STONE

THOMAS CURTIS CLARK
is the General Editor

For your Young People's Class — For your Men's Class
For your Women's Class — For your Home Department

THE 20TH CENTURY QUARTERLY,
440 S. Dearborn St., Chicago.

☐ Send me free sample of the Quarterly

☐ Send me.....copies of the Quarterly at 20 cents per copy (lots of 10 or more). (Fewer than 10 at 25 cents.)

MY NAME.....

ADDRESS.....

.....

THIS QUARTERLY

—makes a study of the Bible itself, treating the International lessons in fresh, interesting fashion.

—teaches Bible truth as the key to the solution of the perplexing problems of TODAY.

—aims especially to inculcate Christian ideals and grow character in modern young people.

Ask for free sample copy and decide to adopt the Quarterly in your class **NOW!**

ADDRESS:

THE 20th CENTURY QUARTERLY
440 S. DEARBORN STREET CHICAGO

469 CHICAGO PRINTERS, INC.